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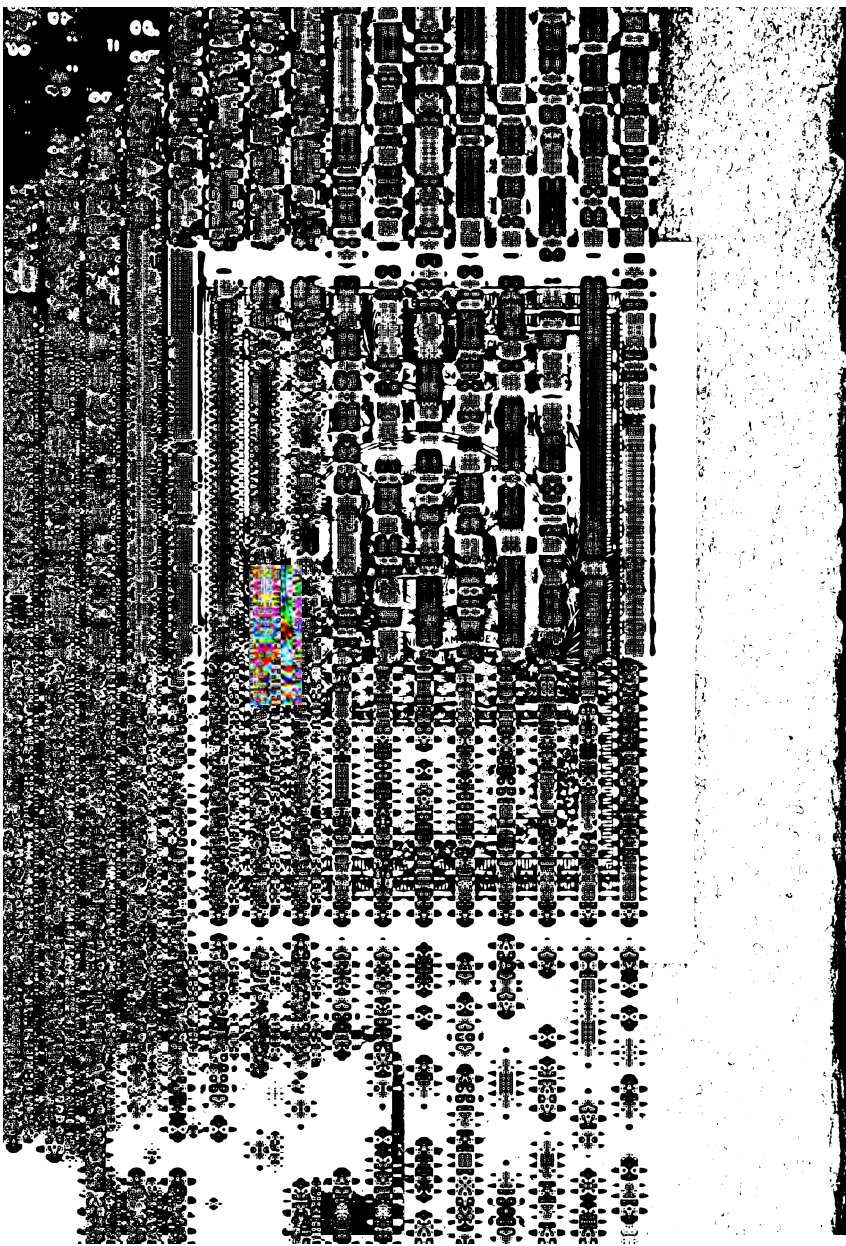
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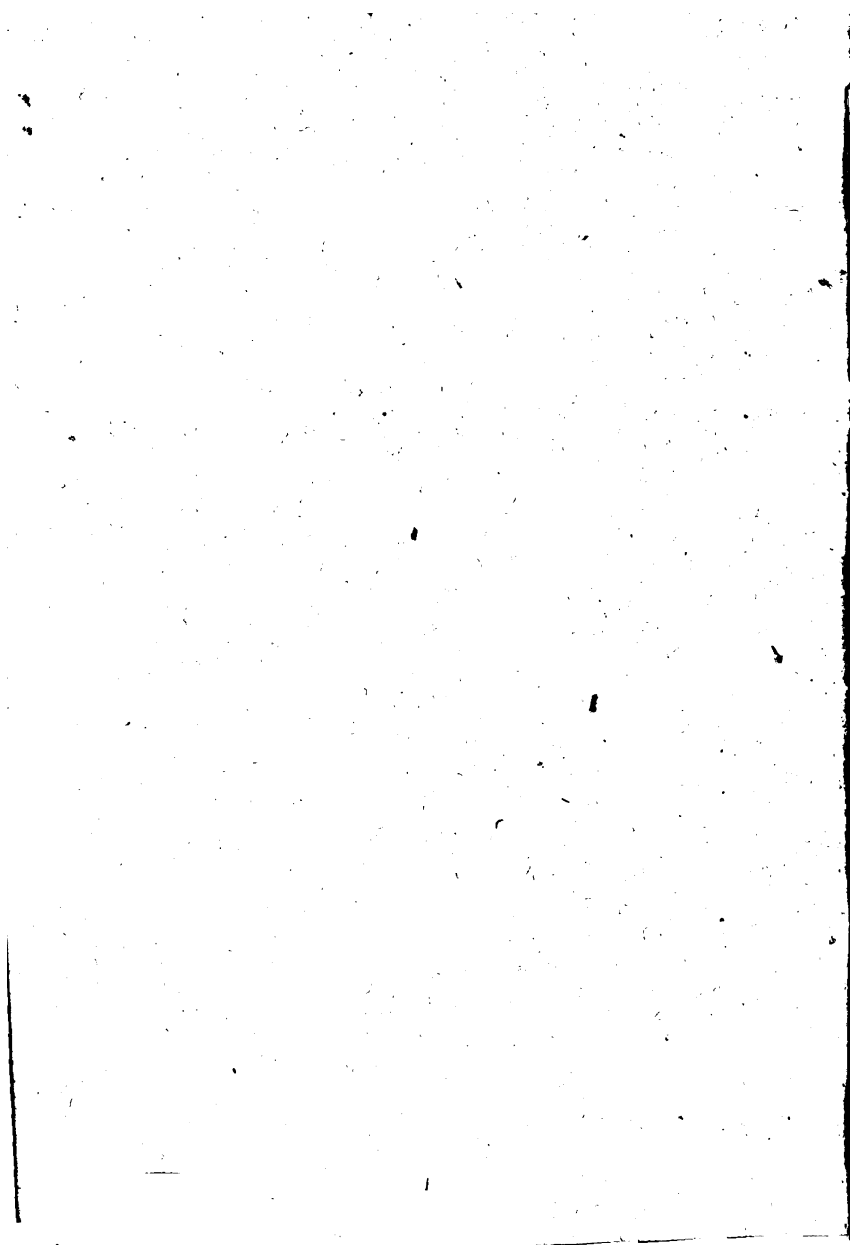


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## A Word from Mr. Moody ❀❀❀

As I have gone through the country, in my evangelistic work, I have been surprised to notice the great lack of good religious reading matter to be had at a price within the reach of the poor as well as the rich.

Principally, to supply this need, displacing the impure literature with which the country is flooded, and to carry the gospel by means of the printed page to the forty millions of people in the United States who never go to Church, the Colportage Library was started.

I want to get an earnest Christian man or woman in every village and town, and many in the cities, to take up the work with these good books. It is the Master's service, and there is financial remuneration for any who will engage in it. I shall be glad to have the name and address of any person who is willing to give a portion or all of their time in this way, sent to A. P. FITT, Supt., or myself, 250 La Salle Ave., Chicago.

Yours in the Master's work,

*D. L. Moody*

Written by Mr. Moody in 1896.

MISSIONARY ANNALS.

(A SERIES.)

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THE LIFE OF

ALEXANDER DUFF

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BY

ELIZABETH B. VERMILYE

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THE BIBLE  
INSTITUTE COLPORTAGE ASSOCIATION  
250 La Salle Ave., Chicago

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# CONTENTS.

## CHAPTER I.

CHILDHOOD AND YOUTH	- - - - -	7
---------------------	-----------	---

## CHAPTER II.

SCOTCH MISSIONS AND DUFF'S VOYAGE TO INDIA	- -	12
--	-----	----

## CHAPTER III.

ORGANIZING HIS WORK	- - - - -	17
---------------------	-----------	----

## CHAPTER IV.

THE CONTROVERSY WITH THE GOVERNMENT ABOUT TEACHING ENGLISH IN THE COLLEGES	- - - - -	23
---	-----------	----

## CHAPTER V.

THE INSTITUTION OF THE MEDICAL COLLEGE—MR. DUFF'S PAS- TORATE OF ST. ANDREWS	- - - - -	28
---	-----------	----

## CHAPTER VI.

HIS ILLNESS—HIS RETURN TO SCOTLAND—HIS FIRST ADDRESS BEFORE THE ASSEMBLY, AND ITS RESULTS	- - -	33
--	-------	----

## CHAPTER VII.

FIRST AND SECOND CAMPAIGNS IN SCOTLAND—SECOND VISIT TO ENGLAND—RETURN TO INDIA	- - -	40
---	-------	----

## CHAPTER VIII.

COMMENCEMENT OF HIS SECOND TERM IN INDIA	- -	48
--	-----	----

55

64

71

80

86

94

102

113

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# ALEXANDER DUFF.

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## CHAPTER I.

### CHILDHOOD AND YOUTH.

**H**OW many and how varied are the possibilities of life, and how largely they contribute to its interest! The spring blossom has an added beauty for us because of the summer fruit it promises; the knowledge that in the heart of the closed bud lies all the sweetness of the perfect flower lends it value in our eyes; and the babbling of the brook prophesies to our ears of the mighty river. "The child is father to the man," so no biography, however condensed, can ignore the childhood and youth of its subject, for by the child is often best explained the being and doing of the man.

Alexander Duff was born April 25, 1806, near the village of Moulin, Scotland. His parents, James Duff and Jean Rattray, were of that substantial, rugged yeomanry which yet forms the backbone of Scotland; the class from which came also Knox and Burns, and in which piety, if it takes root at all, is as stern and unyielding as it is intense and fervid.

When James Duff was but seventeen, Charles Simeon, of Cambridge, came by chance to Moulin. Being detained

over Sabbath he preached and helped to administer the communion in the village church; a service rich in results. A revival was that day begun which spread all through the neighboring country, and among the earliest converts were James Duff and his future wife, Jean Rattray.

To the consistent Christian life of his father Alexander Duff always attributed his own early bias toward holy things. To his father's love for his brother men in heathen lands, and his deep interest in all efforts to enlighten them, he also traced his own childish concern for their spiritual welfare. Who can ever estimate the power of early surroundings to shape the after life? If the grimy touch of evil leaves an almost ineradicable stain on an innocent soul, will not sights and scenes of purity and beauty have a corresponding influence?

The childhood of Alexander Duff was spent among grand and inspiring objects. Nature herself, in her purest moods, was his earliest teacher. The lofty, rugged peaks, and gentle, undulating glades of his first home formed a background to his memory-pictures throughout life. The prattling stream which ran past his father's door, whispering its happy secrets to the birch, ash, and larch trees which bent low at its side to catch the soft murmurs, was his first playmate, and the fresh breezes from the Grampians gave force to his limbs and color to his cheek.

Perhaps some of the strength of the hills entered into the heart of the boy, to be found later in the man, meeting dangers and fighting obstacles in a far distant land. Perhaps the lessons of the brook, and the tender grass, taught him love and pity for the darkened souls, of so much more value to the Universal Father than grass or flower. Certain it is

that the memory of those early scenes was never erased from the mind of the laboring Missionary, self-exiled for so many years to heathen India.

But influences of another character also encompassed that boyhood. The stirring religious rhymes of Dugald Buchanan, the Gaelic poet, and later, Milton's "Paradise Lost," stimulated his vivid imagination and excited his emotions, until, like Joseph of old, he also dreamed dreams and saw visions. With his Scotch bias toward the supernatural, this son of the Grampians firmly believed in invisible leadings and presages of the future. And why not? To the open inward eye is not a guiding hand always apparent? The spiritually blind alone are left to stumble through life's dark mazes undirected and unsustained.

Owing to the incompetence of the village teacher, Alexander Duff received no practical schooling until he was eight years old. In 1814 he was sent to an academy, near Dunkeld, where he spent three profitable years. From there he went to the "Kirkmichael School," at a distance of twelve miles from his home, for another term of three years. The institution was deservedly popular. Here the boy rose rapidly to the head, and, under the personal care of the master, with whom he lived, laid the foundation for thorough and extensive culture. All his after life he was grateful for the pure and ennobling influence of the school and its master.

At least one event of the days passed there left an indelible impression. One Saturday night, while on his way with a school-friend for his weekly visit home, the two lads were overtaken by a furious storm. Night came upon them worn-out and discouraged—lost in the snow. Yielding to

fatigue they sank down in a drift, and were almost overcome by fatal sleep, when a light, lingering but for an instant, flashed upon the darkness. It was enough to arouse them, and a few more steps brought them to a cottage and safety.

The light was from a poacher's torch, but to the minds of the boy and his parents it seemed a miraculous deliverance. And does not the Ruler of all events control also coincidences? The church and the world could ill have spared Alexander Duff. The memory of that escape from death often sustained him in after life and increased his confidence in an ever-protecting Providence. In the darkest hours he looked for that saving light, and it was often granted him.

From Kirkmichael he went at fourteen to Perth Grammar School, and one year later entered the venerable University of St. Andrews. He is described at that time as a "tall, eagle-eyed, and impulsive boy." When he entered college he received from his father twenty pounds in money. From that time, by winning prizes and by "bursaries," he entirely maintained himself. He could not have chosen a better period for beginning his college course, or a better university.

For some time previous to his entering it the famous old college had been in a state of decline, but was just then rousing to a new life under the thrilling eloquence and influence of Doctor Chalmers. The coming of that great man not only stirred the dry bones of St. Andrews, but brought prosperity and greater business activity to all the country round. He also brought in his train many students, since grown famous, among whom were some who had a large place in the development of Alexander Duff; nor could so ardent, generous, and chivalrous a nature as his fail to exert

a corresponding influence over other lives. Doctor Chalmers came to St. Andrews with his soul on fire with missionary zeal. That zeal, expressed as it was in almost divine eloquence, could not fail to kindle other souls. At the touch, Duff's intense nature, made ready by years of silent preparation, burst into a flame which burned steadily and clear to his latest hour. As a result of the interest aroused by Doctor Chalmers, several of the students offered themselves for mission work in foreign fields; and others, young Duff among them, united in 1824-25 to form a "Students' Missionary Society."

In 1829 Duff wrote to Doctor Chalmers, who had then left St. Andrews, that this society continued to grow and flourish. It was the forerunner of "Scotch Missions." In the same letter he told his kind friend of his intention to enter the ministry, and expressed his deep appreciation of its responsibilities and his own self-distrust in assuming them. Yet he was already active in religious work. He conducted a girls' school, instructed a class of apprentice lads, and held a Sunday evening class for bible study with his fellow lodgers.

In the spring of that year, accordingly, he was licensed to preach. A boyhood so peculiarly rich in good impressions and elevating influences, and in which were planted so many good seeds, could not fail to produce a worthy manhood. He had consecrated all his talents and energies to the service of Christ, and he never kept back any part of the price.

## CHAPTER II.

### SCOTCH MISSIONS AND DUFF'S VOYAGE TO INDIA.

THE Kirk of Scotland took a new and noble position in regard to missions when, under the lead of John Knox in 1560, she chose as her motto, "And this glaid tydings of the kyngdom sall be precheit through the hail world for a witness unto all natiouns, and then sall the end cum." In spite of that early declaration, however, she did nothing toward the actual advancement of that kingdom in other lands for two and a half centuries.

Up to 1813 "Scotch Missions" only comprised one national society for the "Propagation of Christian Knowledge," and a few local organizations. In that year the English Parliament passed an act appropriating a yearly sum for the support of literature and education in India; and two years later, in 1815, Scotland sent her first chaplain to organize a Presbyterian Kirk in that land.

That first chaplain, Rev. James Bryce, went to Calcutta with no expectation of doing any great good to a Hindoo; and "according to his faith it was unto him." At the time when Alexander Duff was making a mental consecration of himself and his powers to the service of his Master, Doctor Bryce had already passed nine almost fruitless years in India. They were years spent largely in discussion and contention with his Church of England neighbors; nor was he really convinced that it was possible to make a Christian of a Hindoo until he met Rammohun Roy, a truly enlightened, although never entirely christianized, Brahman.



By the advice of Rammohun Roy, Doctor Bryce sent a memorial to the General Assembly of 1824, especially directing its attention to India as a field for missionary effort, and petitioning for the establishment of a Scotch school for the benefit of the high class Hindoos. After extended discussion of the request the Assembly appointed a permanent committee, with Doctor Inglis as the chairman, and empowered it to raise funds, and to select one ordained minister and two assistant teachers who should go to India and there undertake the work proposed by Doctor Bryce.

When Alexander Duff, in 1827, decided to devote his future life to the ministry, he had no thought of becoming a missionary. Although his sympathies had always been warmly enlisted in behalf of those in heathen lands, and especially the natives of India, he had no presentiment that he would himself be one to lead them to the light. Even when it was twice proposed to him by Doctor Inglis that he should be the appointee of the committee, his humility and self-distrust led him to reject the proposal. Nor was it until the sudden death, in 1828, of his dearly loved friend and college mate, John Urquhart, who was at the time preparing to go as a missionary, that Duff finally decided to take up the task thus laid down, and to fill his friend's place in carrying the "good tidings of great joy to those who sit in darkness."

When Duff told his parents of his determination, it cost them a real struggle to resign all the bright hopes of honor and preferment which had centered in their gifted son; but the love of missions was too deeply planted in the heart of James Duff, for him long to withhold from them even this son.

In 1829, after he had been licensed to preach, Doctor Inglis again offered him the position as agent of the committee in

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passengers landed. There another violent gale struck the ship and swept it out to sea. For three weeks the fate of the vessel was unknown; on its return the passengers re-embarked, but the rumored proximity of pirates drove them to seek shelter in the Cape Verd Islands. After another delay of a week the vessel again proceeded on its course and reached the coast of Africa, where she was met by another hurricane which drove her on the rocks, and left her stranded.

By means of the ship's boats the passengers were transferred to a desert island in the Atlantic, but all their possessions, including the large and valuable library which Mr. Duff had brought to aid him in his work in India, were lost or destroyed.

The island upon which the shipwrecked passengers were cast was opposite Cape Town, at a distance of ten miles. One of the sailors swam the strait which lay between and reached the town, from which he sent a brig of war to their relief. In four days they were safely housed, Mr. and Mrs. Duff becoming the guests of the Rev. Dr. Adamson of Cape Town.

For many weeks no ship arrived in which they could pursue their journey, and when one did finally appear, Mr. Duff was obliged to pay £262, in addition to his original fare, to secure a passage. In March, 1830, these much tried travellers started a third time for Calcutta, but still the winds were adverse and so persistently drove them from their course, that May was nearly passed before they came in sight of British India.

The ship was at last moored in the most westerly mouth of the Ganges, but hardly had she dropped anchor when the monsoon swept down upon her, immediately followed by a cyclone. The vessel, with her living freight, was dragged

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## CHAPTER III.

### ORGANIZING HIS WORK.

THE work which Mr. Duff came to India to do required no ordinary amount of courage, tact and patience. He soon showed himself possessed of all these qualities, added to great personal magnetism, and a nobility of character which everywhere won respect and esteem for himself and his cause. On his arrival he found he should have to contend, not only with the ignorance and idolatry of heathenism, but with the distrust and opposition of his brother missionaries already on the field, and with the obstinately maintained neutrality of the English Government—a neutrality which, through cowardice and weakness, did more for the support of Hindooism than for its overthrow.

Fortunately he had been left untrammelled by instructions and prohibitions from the home Board. With but one restriction he was left to the guidance of his own judgment: "he was not to open his school in Calcutta itself, but in some neighboring town." Such had been the course pursued by all preceding missionaries, and it was believed to be the best mode of attacking heathendom. Mr. Duff soon saw reason to differ from that belief.

At the time of his coming to Calcutta the foundations of Hindooism were already undermined by radicalism and unbelief among its followers. Brahmanism was divided into three camps. The first, the Reformed party, was headed by Rammohun Roy—who was often called the "Erasmus of India."

Rammohun Roy was born of high caste Brahman parents and carefully educated in their faith. At an early age, how-

ever, he turned with disgust from its corruptions to seek for greater purity in its earlier forms; but diligent study of these led him to renounce entirely the beliefs of his fathers, a renunciation necessarily followed by the loss of home and social position.

Knowing no better faith with which to replace the one he had abjured, Roy gave his future attention to the study of the old Vedas. In 1814 he opened a school where was taught the worship of an undivided Deity, and formed a party whose object was to restore Hindooism to its primitive rites and beliefs.

The second party, entitled the "Orthodox," was formed in opposition to that of Rammohun Roy. Its object was to uphold Brahmanism with all its prevailing customs; and a school was organized and a newspaper started to aid in that work.

The third party comprised the young men of the Hindoo college, and was the stronghold of atheism and libertinism.

Up to the time of Mr. Duff's arrival in Calcutta few of the natives understood or used the English language. The Government had made no effort to introduce it, and only those Hindoos who needed it for business purposes or who had a thirst for knowledge had attempted to penetrate its mysteries. Indeed, the opportunities for learning it were very limited.

In 1815 an English watchmaker, Hare by name, had conceived the idea of opening an English college. He submitted his plan to a Hindoo friend, and as it met with his approval it was further submitted to a number of citizens. As a result the "Hindoo College of Calcutta" was opened in 1817 with twenty pupils.

For five or six years thereafter the new institution had but a struggling existence—in fact was only kept together by the energy of its originator. At the end of that period

the Government was applied to for assistance, which was granted on the condition that the Government should appoint a representative to oversee the future management.

Under Government protection, therefore, and with its appointee, Mr. Wilson, as manager—the college took a fresh start and a prosperous future seemed open to it. As the only institution under English control in Calcutta, it was in a position to do much toward the spread of England's language and England's religion among the Hindoos. The policy of the English Government, however, strictly forbade any interference with the religion of India; so that a college enjoying its patronage must do nothing toward the introduction among the students of either the English language or Christianity.

As Mr. Duff afterward discovered, Science was the best weapon with which to attack Hindooism. In the light of its revelations, the Hindoo student clearly perceived the falsehood and fallibility of his own shastras, and almost invariably, sooner or later, renounced the faith they taught. But Science separate from Religion is but a ruthless destroyer; with the secrets of the spiritual world she has no concern. Unprovided with a truer faith, the students of the Hindoo college usually left it atheists or sceptics.

Such were the warring influences which confronted Mr. Duff. The missionaries already in India had never attempted to struggle with them near at hand, and when Mr. Duff proposed to do so and establish his school in Calcutta itself, they all, with the exception of the venerable Carey, vigorously opposed his plan. Yet so convinced was he of the wisdom of his decision, especially after an interview with the rapidly failing veteran, William Carey, that, notwithstanding the disapproval of the other missionaries and

the prohibition of the home committee, he took immediate steps to secure a place in Calcutta where he could open his school.

It was difficult for so young and inexperienced a man to hold to his own opinion in spite of all opposition, but Alexander Duff had a strong purpose and a clear head, and the result proved that he was guided by a higher wisdom.

He had no sooner set himself earnestly toward the execution of his plans, than two serious difficulties presented themselves. The first necessity was, of course, a building in which to open the school; for, owing to caste prejudices, no Hindoo would let a hall for such a purpose. He had then to secure pupils; and that was rendered doubtful by his determination to make the Bible a principal factor in his system of education.

Both these obstacles were overcome by the co-operation and intervention of Rammohun Roy. From the very beginning of their acquaintance, Rammohun Roy was in cordial sympathy with Mr. Duff. When no suitable building could be otherwise obtained, he resigned the one in which his own school was conducted. Not content with that sacrifice, the noble Hindoo met the second difficulty by influencing his own pupils to attend the new institution; so that when Mr. Duff was ready for his opening, July 13th, 1830, a fair number of scholars were in attendance. So also was Rammohun Roy, and without him the new enterprise might even then have failed.

It was Mr. Duff's firm intention to commence his school exercises with the study of the Bible; but to a Hindoo that book was an object of loathing and superstitious horror. Mr. Duff had prepared himself for his work by obtaining copies of the Gospels in Bengalee and English, some English primers, and by learning the Lord's Prayer in Ben-



He opened the school with the repetition, in concert, of that prayer. Then came the crucial moment. He placed in the hands of his pupils a copy of the Gospels, and asked one of them to read. A murmur instantly arose, but was quickly silenced by Rammohun Roy, who told them he had himself read the Bible entirely through, and had received no harm from it. He further pointed out the folly of their prejudice, and when he had finished speaking the students were ready to join in the Scripture reading without further protest. From that time the popularity of the new school was assured, and the number increased daily. The alliance with Rammohun Roy was an added cause of disapproval with the other missionaries, but he continued to be Mr. Duff's good friend and helper until his death in 1833.

Mr. Duff's methods of instruction were at that time new and original. He largely employed the black-board and oral teaching. Such class books as he needed he constructed himself, taking words in the Bengalee, giving their equivalents in English, and then expounding by object teaching all their uses and meanings. The bright Hindoo lads learned so rapidly by this method that, at the end of the first year, they passed a public examination in English and the Bible, which filled the spectators with wonder and admiration. Shortly after that test of his success, Mr. Duff was requested to open a branch school at Takee, forty miles from Calcutta, in the heart of Bengal, and eventually his system was adopted in many of the established colleges.

For the first twelve months he had but one assistant. At the end of that period the work had so outgrown him that the home committee sent two colleagues to his aid. One of them was the author of a treatise on political economy, which Mr. Duff soon added to his college course.

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## CHAPTER IV.

### THE CONTROVERSY WITH THE GOVERNMENT ABOUT TEACHING ENGLISH IN THE COLLEGES.

THE work which Mr. Duff next undertook, in conjunction with his three colleagues, was not destined to immediate success. A course of lectures had been planned on "Natural and Revealed Religion," Mr. Duff to deliver the first on "External and Internal Evidences," and Mr. Adam, Mr. Hill and Mr. Dealtry to follow with similar topics.

The introductory lecture, by Mr. Hill, was given at Mr. Duff's residence, with an audience of twenty students. Mr. Duff was to succeed him a fortnight later, but no one foresaw the effect of that introductory gathering. By the next morning Calcutta was in a ferment. The leaders of the "Orthodox" party were fully roused. The managers of the Hindoo College sided with them and forbade their students, on penalty of expulsion, to attend any more discussions on political or religious subjects. The Government was appealed to, and anger and party contention prevailed in the city.

Mr. Duff's first care was to explain the matter to Lord William Bentinck, the head of the Government, and his own good friend. Privately, Lord William approved his course; officially, he declined to express an opinion. He did, however, advise Mr. Duff to defer the lectures until the excitement had subsided—advice which Mr. Duff decided to follow.

The students of the Hindoo College were also obliged to submit to the restriction of their freedom; but it was with

inward rebellion and a determination to assert their independence at the next interference.

While waiting for such an occasion, they formed debating societies in which were discussed such subjects as the "Education of Women"; the manner in which they were treated clearly revealing the advancement in thought and understanding among the young men. Eight years before, when it was first proposed by Miss Cooke to open a girls' school in which to educate the women of India, the suggestion was received by the fathers and brothers with horror and dismay. When the same question came up before the young Hindoos of 1832 they almost unanimously spoke in its favor. The "Separation by Caste" was also a fruitful theme of debate.

As the lecture course was interrupted, Mr. Duff employed the time thus left free in the study of the Bengalee. His progress was so rapid that in a year he could speak and understand it with comparative ease. But the lectures were not to be entirely given up.

In 1832 Rammohun Roy left India for England. The newspaper which he had so long conducted then passed into the hands of a young Brahman of the highest class, who edited it, with the aid of some Hindoo friends, under the new name of the *Enquirer*. These young Hindoos all prided themselves on being emancipated from Brahman traditions, and on editing a "politically free" newspaper. They held no religious beliefs whatever, but professed themselves seekers after truth.

One evening when gathered together, they determined to give the strongest proof possible of their freedom from prejudice. With a Brahman, no stronger proof could be given than to partake of beef in any form. This they proceeded

to do; and, not content with so declaring their own contempt for Hindoo custom, they threw what remained of the repast into the court-yard of a Brahman neighbor.

The excitement which followed such an outrage was furious and threatening. The little band of innovators were driven from their homes and their families, were excommunicated from caste privileges, and barely escaped personal injury at the hands of the populace.

Mr. Duff heard of their situation and immediately made friendly advances to them—advances which soon resulted in cordial relations. Arrangements were made for weekly meetings where he could freely present the truths of Christianity, and influence them to its acceptance. During an entire winter, therefore, he lectured weekly to an audience of from forty to sixty young Hindoos. The eloquence of the speaker, and his evident love of souls, could not fail to impress his hearers. Step by step he led them to acknowledge the credibility and force of the religion he was presenting; and before the winter had passed four of the number had publicly confessed themselves disciples of Christ. Krisna Banerjea, the editor of the *Enquirer*, was prominent among the converts, and his newspaper was thereafter a valuable auxiliary to the missionaries.

In 1833 Mr. Duff's school numbered 150 pupils. Encouraged by such marked success, he called together all the missionaries in Calcutta and its neighborhood and submitted to them a plan for forming a college, to be under the joint control of all the missions represented in India. It was a noble and wise idea, in full harmony with the spirit of Christianity, and calculated greatly to advance the cause in India; but the difficulty of truly uniting the Nonconform-

ist and Established churches proved an insuperable obstacle to its fulfilment. Nevertheless he was to have valuable and unexpected aid in his work.

Before the passage of the Reform bill of 1832, the East India Company had the right to interfere in all religious and educational movements in India—a right generally exercised by it in support of the Brahmans and their faith. After the passage of the bill, which limited the power of the company in India, Thomas Babington Macauley, subsequently so celebrated, and who had been very active in procuring the change, was appointed assistant to Lord William Bentinck. His future brother-in law, Charles Trevelyan, accompanied him to India, and their coming gave an impetus to the evangelization of the country which continued to be felt through many years. They, together with Lord William, then freed from the restraints the Government had previously imposed upon him, formed a strong support for the cause of missions and Christian education. The personal relations between Mr. Duff and the new officials were from the first most cordial and friendly; Trevelyan, especially, heartily sympathized in all his efforts.

The question of having the English language taught in native colleges had been the most disputed of any in regard to educational affairs in India. The measure had always been opposed by a majority in the Government, by a strong party of Hindoos, and of Englishmen with oriental tendencies. Its supporters, before the addition of Macauley and Trevelyan, were both fewer in number and less in influence. There was still a third party which was in favor of making the vernacular the standard language of the schools. Very soon after Macauley's arrival in 1834 the controversy came

up anew. Trevelyan and Mr. Duff went into it with zeal and enthusiasm; while Macauley's knowledge of law and clear presentation of the case carried great weight. After a stirring debate in which Macauley defended his cause with eloquence and power, it was finally carried that the English language and English literature were to be introduced into all the established colleges under British control. It was also decided that caste distinctions should be abolished and the schools and colleges freely opened to all classes of scholars.

It was a great triumph, in which Mr. Duff was acknowledged to have had a large share. He rejoiced in it as a decided step in advance, although it came a little short of his desires. He fully believed that the religions of India would succumb to the influence of light and knowledge; and he had hoped that a provision would be made for rightly presenting the truths of Christianity to the students. That work, however, was left for the church, and her duty in regard to it was clearly pointed out to her by Mr. Duff.

The decisions of the counsel were made legal in a "minute" by Lord William Bentinck, as head of the Government, and in a year's time the number of English schools in Bengal and Northern India had doubled.

## CHAPTER V.

THE INSTITUTION OF THE MEDICAL COLLEGE. MR. DUFF'S  
PASTORATE OF ST. ANDREWS.

**I**N every direction India seemed to be awakening from her long night of ignorance and superstition. For so many centuries had the iron-bound restrictions of Caste held her captive, for so many long ages had the veil of Brahman prejudice hung before her eyes, shutting out the dawning light of truth, that when a new language opened for her windows into worlds of thought and knowledge, hitherto undreamed of, it was to her like a new birth indeed—a true “Renaissance.”

In no science was she more behind the age than in that of medicine. In the early centuries of India's history, her physicians were world-famous for knowledge and skill. They alone had discovered and explored the mysteries of mesmeric force, and in surgery and diseases of the eye they were particularly expert; but as the years rolled on, and the minds of the people became more and more paralyzed by the increasing pressure of Brahmanism, the practice of medicine shared in the general stagnation; indeed, the physicians were especially crippled by one of the fundamental beliefs of Hindooism. For a Hindoo to touch a lifeless body was a defilement which required long atonement; and how could a physician have knowledge of anatomy, or learn the secret causes of disease, without the aids afforded by the dissecting room?

To meet its own needs, the Government had founded in



1822 a "Medical Institution" in Calcutta. Acting on its usual principle, however, the instruction there given was carefully adapted to Hindoo prejudices. Anatomy was taught by means of artificial models, or the occasional dissection of one of the lower animals, and the English text books used were first translated into Bengalee or Arabic.

After the Government decision to introduce English into the colleges, a committee met to discuss the question of founding an English college of medicine, where all the modern discoveries in the science should be taught. Mr. Duff warmly supported the plan, and his opinion had great influence. In order to convince the committee that the Hindoo horror of dissection could be overcome, he invited a visit to his own school, where he gave them the opportunity of examining some of his Brahman pupils.

The boys were quite unprepared, but their clear, direct answers to the examiner's questions gave convincing proof that they at least were freed from superstitious prejudice.

The committee were so well satisfied, that on January 28, 1835, the Governor General issued an order to abolish the existing "Medical Institution," and to create in its stead a new English college of medicine, open to all classes. The building in which the new college opened soon proved too small for the thousands who sought the instruction it afforded; and that once doubtful experiment is now the largest medical institution in the world.

Other medical colleges sprang up in different parts of the peninsula, which have sent forth many physicians of learning and repute, and from which also have come discoveries of rare value to humanity. The alleviation they have brought to the physical woes of the millions of India, who can estimate?

Mr. Duff had early learned the value of a truthful press

members paid little heed to its sanctions and requirements.

One of the members of St. Andrews was the managing partner of a business firm which regularly employed five hundred natives. Soon after Mr. Duff had assumed the duties of his pastorate, this man presented his child for baptism—thus giving the pastor an excellent opportunity to expostulate with him as to his Sunday habits. Mr. Duff's great delicacy and tact always enabled him to utter such expostulations without giving offense; and in this case, the merchant was so strongly impressed by the kindly suggestions, that he agreed to try the experiment of closing his business on every seventh day.

In a short time the unusual act drew the attention of other merchants, and little by little it became the custom to close places of business one day in seven; thus opening the way for the institution of the English Sabbath. His year of pastoral work also brought him into contact with many English and Scotch residents, who had sadly wandered from their early beliefs, and yielded to the prevailing laxity and scepticism; over many such he exerted a strong influence. He possessed in a rare degree that personal magnetism which is such a power for good or evil. His inborn kindliness and evident love for his brother men drew them to him irresistibly; gave weight to his appeals; effect to his arguments; and secured, even for reproof, a grateful acceptance. At the end of the year he resigned his pastorate of St. Andrews, although urged to continue it. When Doctor Charles came from Scotland to succeed him, he found awaiting him a large and flourishing church; in spite of its unhappy past the old kirk was destined to have a part in the establishment of Christ's kingdom in India.

steeple, cock and all; and then Doctor Bryce, worn out with the years of strife, petitioned for a colleague. So Doctor Brown came, full of hope and zeal; but his first move, to introduce two weekly services instead of one, as had been the time-honored custom, raised such a storm that he shortly retired from the field, in reality to die.

In consequence of these unfortunate controversies the Kirk of St. Andrews had become a reproach among men. When Mr. Duff came to India few people at most gathered within its stately walls; and Doctor Bryce, half-hearted at best, had grown weary of preaching to empty pews. Suddenly he decided to return to England, and to drop his burden upon the nearest available shoulders, which proved to be Mr. Duff's. It was a hard task for this already over-worked man, with no stock of sermons and no experience in pastoral work, to carry such a load as St. Andrews with its steeple, its cock, and its history, yet there seemed no alternative. Doctor Bryce did not notify him of his departure until just as the ship was leaving the harbor; and besides himself there appeared to be no one who could fill the breach. He also felt that his countrymen in Calcutta needed the influence of their own church, and it was impossible for him to turn aside from any opportunity to advance the cause of his Master. When he began his new duties it was with a congregation of only twenty members; but in less than a year the church, which held eight hundred, was filled with earnest, devout worshippers. His position as officiating pastor also gave him opportunities in other directions.

The Christian Sabbath had been almost entirely unobserved in Calcutta. It was an unheard of thing to forego a pleasure or close a business on its account; and even church

members paid little heed to its sanctions and requirements.

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## CHAPTER VI.

HIS ILLNESS. HIS RETURN TO SCOTLAND. HIS FIRST ADDRESS  
BEFORE THE ASSEMBLY, AND ITS RESULTS.

**A**FTER his arrival in India in 1833, Bishop Wilson wrote back to England: "A most interesting moment is dawning on India. The native mind is at work. A beginning of things is already made." It was just at the time when Mr. Duff was delivering his last and most popular course of lectures on "Christianity contrasted with Hindooism and Mohammedanism."

The lectures were regularly attended by a large number of intelligent Hindoos, who listened with rapt attention and went away deeply impressed. No wonder Bishop Wilson thought "a beginning of things" was made! How large a share in this awakening was due to Alexander Duff, eternity only will reveal. The soil was doubtless ready for the planting, or the seed sown would not so soon have borne fruit; but Duff had given a new impetus to the work. For nearly five years he had labored unceasingly; neglecting no opportunity and scorning no task, however humble. But this portion of his life in India was drawing toward its close. No frame could long endure such exhausting labor. Even the strength borrowed from the Grampians could not render him impervious to climatic diseases.

In May, 1833, a fearful cyclone swept over the land, causing terrible destruction, and leaving pestilence behind it. At the time of its passage Mr. Duff was delivering one

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his absence by other hands, and that his own energies were but to be turned into another channel, no less important to the ultimate success of his cause.

For many days the winds and the waves seemed to favor his reluctance, for the ship was long delayed in getting a start; indeed, storms pursued them throughout the voyage, and it was five months before he again landed on his native shore; it was, however, a good voyage for him, for the sea breezes had nearly restored him to health and strength.

He had not been long in his own land before he realized that the five years of his absence had wrought many changes. The whole country was in a state of agitation over the general election which followed the first Reform act. The religious world was also beginning to be shaken by the internal dissensions which shadowed the disruption of the Kirk. And, what was most disturbing to Mr. Duff, the churches seemed dead to the interests of missions.

In those five years his old friend Doctor Inglis, and most of the others who had formed the first committee, had gone to their rest; and their successors knew little, and seemed to care less, about the work Mr. Duff had been doing. Only Doctor Chalmers remained to listen with interest to the story of his life during those years, and to sympathize in his enthusiasm. Fresh from his hand-to-hand struggle with idolatry and ignorance, and burning with zeal for the work, it was very trying to Mr. Duff to meet with indifference to his appeals and evasion of his petitions. Except Doctor Chalmers, only one man gave him the co-operation and sympathy he longed for. John Brown Patterson, the pride of the High School and University in Edinburgh, had watched his course in India with interest and appreciation. Mr. Patterson arranged to have a missionary meeting in his own parish of Falkirk, and invited Mr. Duff to preach—an

occasion which aroused great enthusiasm among the people, and resulted in a substantial collection for the benefit of the Bengal mission.

From Falkirk the fire spread ! Invitations from other places came to Mr. Duff, and he was soon fairly launched in his effort to arouse the churches to a proper appreciation of mission work.

It must here be stated that during all the weeks he had been in Scotland since his return, he had never been officially noticed by the committee whose agent he was. He had sent full reports of the Falkirk meeting to the chairman, Doctor Brunton, but his communications had been received in silence. In such circumstances, he was doubtful how to act ; and, while hesitating, he received an invitation to attend a Foreign Missionary prayer meeting, held monthly at a private house in Edinburgh.

Being assured that it was an entirely informal gathering, Mr. Duff finally consented to be present, and to give a familiar talk about India. When he arrived, what was his surprise to find a crowded house. For a time he was uncertain what to do, but finding that the people had come without solicitation, and were eager to hear his story, he agreed to remain and address them. The report of the meeting spread rapidly through the town, and came to the ears of Doctor Brunton, who immediately called together the members of the committee and summoned Mr. Duff to appear before them to give an account of his actions. He came, not knowing wherein he had erred, nor did the members of the committee know why they were assembled. Doctor Brunton arraigned him before them as acting without warrant in addressing a meeting without their consent ; and urged them, in consideration of the unsettled state of the country, to place restrictions on his future course.



Mr. Duff replied to the indictment with an able statement of his intentions and views. He claimed for himself freedom to make known the needs of missions wherever he had opportunity; and stated that if such liberty was denied him, he should withdraw from his existing relations with the committee. In reply to his address, every member of the committee, except its chairman, silently rose and left the room, thus putting an end to further discussion. There was nothing left for Doctor Brunton to do but to dismiss Mr. Duff also.

From that time, he felt himself free to embrace every opportunity of presenting his cause to the churches. The churches of Scotland were sadly in need of enlightenment as to missionary matters. They had no proper sense of their duty and responsibility toward them, and no knowledge of the details of the work.

One of Mr. Duff's objects was to arouse the church at home to the importance of establishing branch churches in India. Owing to the lack of such, the native converts were led to unite themselves with the Church of England. With his broad views and entire devotion, not to any one denomination, but to the Church of Christ universal, it caused him no personal bitterness to have his spiritual children joined to other communions; but he felt it a loss to the missions of the Scotch Church and so represented it to the societies.

In April, 1835, Doctor Brunton received a proposal from the Presbytery in London that Mr. Duff should come and present his cause to the churches there. Glad to avail himself of the opportunity, Mr. Duff went; and after addressing many individual congregations, was preparing to meet a convention from all the churches, when he was again seized by his old foe, and obliged to succumb for three weeks to an

attack of fever. He rose from that sick bed weakened and emaciated, far too ill his friends thought, to resume his labors for many weeks. But the meeting of the General Assembly was at hand, and he was determined to be present at whatever cost to himself.

He hastened back to Scotland, therefore, to confront an Assembly agitated by the general election, engrossed with other business, and, at best, totally indifferent to anything he might have to tell. Nothing daunted, he only awaited an opening when he might present his case, for he felt that through that Assembly he could best reach and influence all the churches and people throughout the land.

On Monday, May 25th, the opening he had waited for came, and, in spite of his great physical weakness and the expostulations of physicians and friends, he instantly took advantage of it. He rose not knowing what he should say, but depending entirely on Christ's promise of wisdom and strength. At first he seemed physically unequal to the task; but warming with the sight of his audience and the thought of the scenes he was to describe, he forgot all else, and for nearly three hours, until he sank from exhaustion, poured forth such a stream of eloquence that his hearers sat spell-bound, and at its close melted into tears.

For long years that speech served as a model of rhetoric and oratory. The venerable Doctor Stewart compared it favorably with the eloquence of Pitt and Fox. The speaker himself, however, was unconscious of his power; herein lay its secret: it flowed, pure and fervid, from his inmost soul, free from affectation, free from all thought of self. He thought only of the tale he had to tell; he remembered that beautiful land across the seas, enslaved by ignorance and base superstition; he thought of its people, groaning under

the rigid exactions of an unscrupulous priesthood, knowing no better object to worship than a god of wood or stone, starving for the spiritual bread which his own land possessed in abundance; and his thoughts found utterance in words that went direct to the hearts of his hearers.

The practical results of that address were various, the effect on the Assembly being the most important. The report of Mr. Duff's marvellous eloquence spread through all Scotland, preparing an enthusiastic reception for him in all parts of the land. On the strength of the reputation thus gained, Marischal College at Aberdeen decreed him a Doctorate of Divinity, and vacant livings in both cities and country were pressed upon him for acceptance.

Among the most pressing and persistent of such claimants was the Church of Old Greyfriars, Edinburgh. Every argument was brought to bear, every inducement offered to persuade him to forsake his chosen work, and devote his great gifts to the church at home. To all such temptations he turned a deaf ear. It pained him that any one should suppose it possible that after once consecrating his life to mission work he could for a moment contemplate forsaking it. In answer, he presented yet more forcibly the needs of India and the duty of the church concerning them; upon himself no claims *could* be more pressing, no obligations greater or more sacred; and so the voice of patrons with livings to offer, or of congregations seeking a pastor, fell unheeded on his ears.

## CHAPTER VII.

### FIRST AND SECOND CAMPAIGNS IN SCOTLAND. SECOND VISIT TO ENGLAND. RETURN TO INDIA.

**D**OCTOR DUFF, as he had now become, had a clearly defined plan for his work in Scotland, which he duly submitted to the committee for approval. He wished to visit in person all the presbyteries and congregations in the country, in the hope of enlisting their sympathy and aid for India. Such a tour was an unusual thing, and at first the committee regarded it as impracticable. Later on, however, he received permission to make the attempt, and set out upon his first campaign as soon as his strength permitted. For six months he travelled constantly, and visited almost "every town and district from Solney to Orkney."

Many of the places on his route had never before heard the voice of a missionary; but everywhere he was cordially received, and his appeals met with such a hearty response, that the annual revenue for foreign missions was soon increased six thousand pounds. In all his journeying he firmly maintained his position as of "no party." He felt strongly that the work of missions should be absolutely unsectarian, and that all Christians of whatever creed should unite in sending the gospel to heathen lands. He steadfastly refused to become involved in any discussions or dissensions, and he thus influenced many opposing parties to forget their differences and to sit down together in brotherly love.

During the first few months of his tour he made a point of addressing three presbyteries each week, and in almost every one he organized a missionary society; but his labors were again interrupted by another attack of fever, after which he was obliged to travel more slowly. Before starting on his journey he had established his family at Edradour, near Pitlochrie, and there he returned at the end of six months to recruit his strength. Although he longed to return to India, his repeated attacks of fever warned him that it was not yet wise to do so.

The following year he again set forth on a yet more extended visitation of the churches. Beginning in his own county he proved an exception to the rule that a prophet is unhonored in his own place. Great crowds gathered to hear him, and the enthusiasm spread even among the children. Donations poured in from every quarter, and the fame of his eloquence filled the land. Nor was it confined to Scotland. The report of the work he was doing there, and of the catholicity of spirit which he displayed, reached London, and decided the "Church of England Missionary Society" to invite him to address its annual meeting.

Doctor Duff cordially accepted this invitation—was indeed glad to appear before that society, as his relations with its representatives in India had always been most friendly. After his address in London, which gave unbounded satisfaction, he was invited to visit Cambridge as a guest of Mr. Carus. Those days in the beautiful old town formed one of the sweetest memories of his life. There he at last met Simeon, the man whom he had always regarded as his spiritual father; and although the venerable man was very near the end of his sojourn on earth, his memory was unimpaired, and

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only money he sought, but men—men who would give themselves to the work in India! Among the many who responded to his call, one of the most notable was John Anderson, the subsequent founder of the “General Assembly Institution” in Madras. That institution was modeled on the plan of Doctor Duff’s in Calcutta, and became the nucleus of the great Christian College of Southern India, which is still in successful operation. The best and noblest in the land were those claimed by him for the mission field; he strove by every means, sometimes even by denunciation, by prophecy, by satire and ridicule, to rouse them to sacrifice and self-consecration.

In his second grand address before the Assembly of 1837, he thus explains his desires: “Let it never be forgotten that, as the Government schemes of education uniformly exclude religious instruction, this may only be a change from a stagnant superstition to a rampant infidelity. What, then, is to be done? Are the Christians of Great Britain to stand idly aloof and view the onward march of the spirit of innovation in the East as unconcerned and indifferent spectators? Forbid it, gracious Heaven! What, then, is to be done?  
\* \* \* \* Wherever a Government seminary is founded, which shall have the effect of demolishing idolatry and superstition, and thereby clearing away a huge mass of rubbish, *there* let us be prepared to plant a Christian institution, that shall, through the blessing of Heaven, be the instrument of rearing the beauteous superstructure of Christianity on the ruins of all false philosophy and false religion. Wherever a Government library is established, that shall have the effect of creating an insatiable thirst for knowledge; *there* let us be forward in establishing our depositories of Bibles

and other religious publications, that may saturate the expanding minds of Indian youth with the life-giving principles of eternal truth." The closing part of the address contains words which are equally applicable to our own days of conflict between science and religion: "Let us thus hail true literature and true science as our very best auxiliaries—whether in Scotland, or in India, or any other quarter of the habitable globe. But in receiving these as friendly allies into our sacred territory, let us resolutely determine that they shall never, never, be allowed to usurp the throne, and wield a tyrant's sceptre over it."

Those wanderings through the highways and byways of Scotland had given Doctor Duff a clearer idea of the degeneracy and degradation of the Kirk than he could have gained in any other way. The system of "livings" and the subjection of the church to patronage, and state laws, were undermining her foundations, and rendering her useless for good. Only twice in his circuits had he met with rudeness and opposition; but he had seen enough to convince him that a large part of the incumbents, especially those in the rural parishes, were totally unfit to minister in the Church of Christ.

According to his statements, heterodoxy was the least of the evils which were sapping the life of that Kirk, whose founders had suffered and died for the preservation of the truth in its purity. Many of its ministers were abettors of poachers and smugglers, in several cases the manse itself secreting and sheltering the contraband goods. Most of them were addicted to the too free use of liquor, and in too many instances the parson was the leader in tavern brawls. Such men were imposed on the congregations without their



concurrence or consent, and when once established only death could loosen their hold. No wonder that spiritually-minded men, like Doctor Chalmers and his coadjutors, felt that a separation from such disgrace was inevitable. His five years in Scotland prepared Doctor Duff also for the Disruption.

In the early part of 1838 he again began preparations for a return to India, but his physician again interposed, and begged him to retire to some quiet place for a long period of rest. He therefore spent the autumn and winter at Edrardour, exchanging the pulpit for the press and diffusing his views by means of his pen. As a result of three years of labor at home, the revenue for missions in 1839 was fourteen times larger than in 1834, and schools and chapels were multiplying rapidly. During that period, also, he had sent four volunteers to India, two of them to the assistance of Ewart and Mackay in Calcutta; an address of his also gave the impetus to the organization of the first Ladies' Missionary Society in Scotland, its object being to assist in the education of women in India; and before his departure for India he delivered and published a series of very brilliant lectures on "India and India Missions," which included sketches of the gigantic system of Hindooism, both in theory and practice. The first edition of the book was soon exhausted: it is still a valuable historical work.

As the spring of 1839 approached, he saw that the time had at last come when he could safely resume his labors in India. In the Assembly of that year he took leave of the country and the church in a stirring and pathetic address, and little did he think that he should never again speak before that Assembly as a minister of the Established Kirk of

Scotland. Had he known it, so deep was his attachment to that church of his fathers, notwithstanding her back-sliding, it would have cost him an added pang to utter those words of farewell. His friends and numerous admirers desired to give him a public dinner before his departure in recognition of his services. The banquet he declined; but proposed in its stead, some religious services, where he could receive the blessing and advice of his dear old friend, Doctor Chalmers. The suggestion was accepted, and a great audience gathered in St. George's Church, Edinburgh, to hear Scotland's greatest orator address in words of eloquence and power, her first, greatest, and almost equally eloquent missionary.

Doctor Duff's last farewells were to his own people at Moulin, and to his four children. The latter were to remain in Scotland, and as it proved he was not to be re-united to them for eleven years. In the autumn of 1839 he and Mrs. Duff started a second time for India by the Overland route, a journey which usually occupied only six weeks, but on which he was himself delayed a month at Cairo. His course lay through countries which were new to him; and with his mind always open to fresh impressions, he thoroughly enjoyed every moment of the journey.

At Alexandria he assisted in the dedication of the first English Church. During the delay at Cairo, he made a careful study of the surrounding country, and of the condition of the Egyptians, making his observations public in a valuable treatise. He also employed part of his spare time in an effort to re-animate the Coptic Church, and in a visit to Mt. Sinai.

Although somewhat hurried, the time thus spent in retracing the wanderings of the God-directed people, was a

season of true refreshment to Doctor Duff. With his vivid imagination and thoroughly informed mind he could reproduce each event, and follow every step of those momentous journeyings. Almost immediately on his return from Sinai he proceeded on his way toward Calcutta, stopping en-route at Bombay and Madras. Just before his arrival at the former place, the native population had been convulsed by the conversion to Christianity of two Parsee students. The parents of the other pupils in the mission schools had grown alarmed and withdrawn their children from such contaminating influences; so that the number of scholars was reduced from 260 to 50. The missionaries were much disheartened, and Doctor Duff's advice and sympathy were of great value to them. At Madras, where he spent only five days, he found Mr. Anderson and Mr. Johnston, his two recruits from Scotland, deeply engaged in the affairs of the infant college. To them also his presence was an encouragement, and he further helped them by an address to the students. On his final arrival off Calcutta, after a seven weeks voyage from Bombay, he was again greeted by a furious cyclone which nearly wrecked his vessel; a disturbance in nature which fitly presaged the political tempest which was already gathering over India.

## CHAPTER VIII.

### COMMENCEMENT OF HIS SECOND TERM IN INDIA.

**H**ARDLY was Doctor Duff re-settled in Calcutta, when he became involved in a controversy of tongue and pen with the Government. The effects of the victory won by Macauley during Lord William Bentinck's administration, by which Government funds were withdrawn from the support of heathen literature, had been nullified by the acts of Lord William's successor, Lord Auckland. The latter was weak and easily influenced, and had yielded to the once beaten Orientalists in repealing the decision of his predecessor. The battle therefore re-commenced, to continue through Doctor Duff's life, and beyond it. Christian England was again lending her influence to the support of heathendom; and not even yet has the Government of India fully declared itself on the side of truth and Christianity.

Nevertheless, although after his long absence Doctor Duff saw many things which were disturbing, he also found many which were encouraging to offset them. On every hand he was surprised by evidences of gain and progress, visible results of those ten years of missionary effort. Among these, one of the first to arrest his attention was the new and handsome church, which had been especially erected for his old friend and earliest convert, Rev. Krishna Banerjee. The whole ministerial career of the former free-thinking editor of the *Enquirer* presents a striking testimony to

the power of Christianity. His Brahman education only the better fitted him to cope with Hindoo prejudices; whilst his own conversion from infidelity to the knowledge of the truth as it is in Jesus, gave him peculiar influence over those seeking the light. His long years of faithful labor were crowned with abundant fruit. The practical results of the medical college were, also, apparent in the numerous sign-boards of trained physicians and apothecaries.

But the greatest encouragement was to be found in Doctor Duff's own institution. His assistants had not been idle during his absence, and the contrast between that flourishing college of 1840, and the struggling school of 1830, filled his heart with joy and thankfulness. The fine college building, with the commodious mission house adjoining, surrounded by spacious grounds and fully equipped with all appliances needed for educational purposes, presented a contrast indeed to the small room with its meager furnishing in which the prosperous institution had its birth. Instead of the single-handed contest with opposition and ignorance, four competent assistants now stood at his side, ready in every way to second his efforts and carry out his plans. In place of the score or so of timid and suspicious pupils, the large rooms were filled with enthusiastic students, numbering six or seven hundred, already well trained in most of the English branches, and eager to undertake more difficult tasks. The schemes viewed at the outset with such distrust and disapproval by almost every one, had proved so successful in operation that they had gained the respect of all, and had been adopted by many. To few men is it granted as fully as to Doctor Duff, to see and enjoy the fruit of their labors. In those ten years of activity, he had apparently laid a founda-

tion, firm and broad, on which he had but to build for the remainder of his life. In those ten years he had accomplished as much as do many men in a lifetime. Few, perhaps, have so entirely consecrated all their talents to the Master's service, and few have been more richly endowed.

Notwithstanding the faithfulness of his colleagues whilst he was in Scotland, it was but natural that his return should infuse fresh animation into the college. His first work was to reorganize it in such respects as the increased numbers made necessary; his second, to arrange a system for training the native teachers to be effective helpers. He also started Sunday Bible classes for clerks who were occupied during the week days. These classes were largely attended, and continued in operation for three years, the result being that almost all of those who attended them expressed their intellectual acceptance of Christianity; although only one among them had left all to follow Christ. It was, indeed, a great and serious thing for those Hindoo lads (even if intellectually convinced) to renounce home and parents and friends, and to go out into the world outcast and accursed. Those who did so gave an indubitable proof of the reality of their conversion; for who, except in the strength of the Spirit, could find courage to face the persecutions and sacrifices which inevitably followed the renunciation of the faith of their fathers?

In addition to these Sunday classes, Doctor Duff arranged to hold meetings on the week-day evenings for the students who had left college. He lectured to them, or read with them the best literature, hoping thereby to imbue their minds with high and noble thoughts. Although he had not been personally active on behalf of the Hindoo women,

except to use his influence for the repeal of laws injurious to their liberty, his sympathies had always been enlisted in the efforts to educate them. With the eye of a prophet he saw in the time to come, entire Hindoo families sitting down together in the house of the Lord. He confidently expected the day when educated Hindoos would desire their wives to be educated also. He greatly rejoiced in every step toward that end, and when one of his own early converts came with his Christian wife to present their children in baptism, it seemed as though the looked-for day had already dawned.

Among all these causes of joy and hopefulness, connected with his work, came also a great personal sorrow. One of his own little children, far away in Scotland, was taken to its eternal home. The grief of the absent parents was, most naturally, intense, but great as was the blow they accepted it as they did all other things from the hand of their Lord, with loving acquiescence; nor did they long allow their sorrow to interrupt their work. In the vacation of 1840-41 Doctor Duff was called upon to turn his attention to a new field. When he first came to India in 1830, he had gone to a town fifty miles north of Calcutta, with the idea of there opening his school. But as he subsequently decided that Calcutta itself was the proper place, he had taken no further measures relating to Krishnaghur. Two years after his investigations, however, the Church Missionary Society selected that district as a promising field, and established a school in the county town. During the next six years their work grew in a marvellous manner. Whole villages in the neighborhood applied for instruction in Christian truths, which resulted in the baptism of thousands of Hindoos, and

even Mohammedans, who showed the sincerity of their confession by bravely enduring persecutions and deprivations. The good impressions already made were further strengthened by a season of famine, during which the missionaries did so much to relieve the distressed that it gained still greater favor for their cause. In 1838 everything seemed to promise the establishment of a strong and spiritual native church. Nine hundred were baptized at one time, and new conversions were occurring every day. But, unfortunately, before the new church was quite strong enough to stand alone the missionaries deserted the field, and the new converts, left to themselves, gradually relapsed into old ways.

Side by side with this Christian church had sprung up another sect, which had attracted many adherents by its promises to remove disease. Its founder, a cowherd of the adjacent village of Ghospara, claimed for himself the divine right to receive worship and offerings; and one of its prominent objects was to abolish the distinctions of caste. Its followers called themselves Kharta-bhajas, or worshippers of the Creator; but liberty among them was fast becoming license, when Doctor Duff began a careful study of their beliefs, with the idea of starting a mission for their benefit.

He spent parts of the years 1841-42 on the spot as the guest of the resident missionary, and as a result of his investigations decided to found mission schools at Culna, just across the river from Krishnaghur, and at Ghospara, a short distance below it. The latter place was the headquarters of the Kharta-bhajas, and the residence of their founder, "Gooroo," as he was called. Doctor Duff was received by that great personage with friendly simplicity, and given by him the lease of land on which to erect the new school. The



next question for consideration was the appointment of the right men to undertake the charge of the missions: and such Doctor Duff found in two of his own converts who had a short time before been ordained to the ministry. The native born preachers almost invariably had an influence with their fellow-countrymen, which foreigners could not attain. Speaking as they did from the vantage ground of knowledge and personal experience of the beliefs they were combatting, their words had added weight and greater power to move the hearts of their hearers: it was desirable, therefore, to use them as far as possible in the branch schools. The new missions being thus fairly established, Doctor Duff returned to Calcutta for the college term of 1843. There, after a season of unusual interest, marked by the conversion of four very bright and influential young Hindoos, the term closed with every prospect of a yet more successful future. With but one exception the students of the college who had publicly confessed Christianity, had thus far made a noble record. Twelve of the most promising had consecrated themselves to active service for Christ, either as teachers or preachers. Three out of the number who had entered the ministry were early called from their labors to receive reward in Heaven; two being the above mentioned young missionaries who undertook the work at Culna and Ghospara. It seemed that Doctor Duff had reason to look forward to the reopening in 1844, as the commencement of a still greater ingathering. Other things however, were in store for himself and his beloved institution; great events were pending both in Scotland and India.

The storm which had long been gathering over the Kirk of Scotland broke in 1843; but India's day of reckoning was

longer delayed. We are only concerned with those events in so far as they affected Doctor Duff and his work. The troubles in Scotland seemed to tear him up by the roots, and to set him adrift from the landmarks of a lifetime; those in India, although more terrifying, were to him personally less revolutionary and disastrous. The causes of events have often to be sought for under the accumulations of ages; but the causes for the great disruption of the Established Kirk of Scotland are quickly apparent in the growing irritation of its people under the system which so frequently imposed upon them as spiritual guides men unworthy even to name the name of Christ, and in the sense of degradation and wrong which filled the minds of the more spiritual among its members and clergy. It was all due to the system of patronage, whose results they were no longer willing to endure; and from which they at last broke away in a mighty exodus, to form out of the sadly diminished and crippled old Kirk the great Free Church of Scotland.

## CHAPTER IX.

### THE DISRUPTION OF THE KIRK OF SCOTLAND AND ITS EFFECT ON THE MISSION WORK.

**A**CCORDING to the early constitution of the Kirk of Scotland, the right of the congregations to "call" their own ministers had been carefully protected. Even after the Act of Parliament of 1712, which restored the system of patronage, the people were guarded against the intrusion of unpopular candidates by their consent being made necessary to the validity of the installation. At that time the nomination of the patron must first be submitted to the congregation, and if it met with the approval of the majority, it was then passed to the Presbytery for further action. Even at the installation itself an opportunity was afforded for the presentation of objections, and only in case of none being offered was the ceremony concluded.

Through the early half of the century these forms had been carefully observed, and in many cases a nominee of the patron had been rejected utterly by a congregation; but in the latter half great laxity prevailed, even among the ministry, and the will of the people came to be so entirely ignored that, after many fruitless appeals to the General Assembly, they sometimes retaliated by illegal acts. In some memorable cases they had carried resistance so far that the patron's presentee could only be installed at the "point of the bayonet."

In the early years of this present century, owing largely to the influence of Doctors Chalmers and Thomson, a greater

gree of spirituality had spread abroad among the churches. A party had also arisen among the clergy who sought a remedy, although a mild one, for the prevailing evils; whilst another party of extremists desired the total abolishment of the whole system of "livings" and "patronage."

The subject was brought before the General Assembly of 1833, in the form of overtures from several of the Presbyteries; but as no motion could be carried, it was held over until 1834, when it was again presented by an increased number. After a long and able discussion, the matter took shape in what was called the "Veto Law," which provided that the installation of a nominee could be prevented by the dissent of the majority of the male communicants.

Doctor Chalmers had advised that previous to the passage of this act by the Assembly, it should be ascertained whether there existed any legal impediment in the way of its execution. But that representative body of the ancient and dependent Kirk of Scotland would not believe that any objection could arise as to its right to regulate all the spiritual affairs of the church. The new law was, therefore, merely submitted to Parliament after its adoption by the Assembly, and, meeting with no opposition, it was considered to be in force.

Very soon the matter was put to the test. A presentation was made to the vacant living of Auchterarder, which met with opposition from five-sixths of the male communicants; and, finding them uninfluenced by factious motives, the presbytery refused to install the nominee in accordance with the "Veto Act." To the surprise of all, the case was immediately carried by the patron into the civil courts, which decided that the Assembly had exceeded its rights in passing such a law, and that the rejected presentee was duly entitled to the living.

Then began the real conflict between Church and State, which ended in the disruption of the relations between them. The Assembly submitted its case to the House of Lords, only to find that they sustained the action of the lower courts; more than this, in a more detailed argument of the points at issue, they left the patrons of livings entirely untrammelled as to their presentations, except where the presentee failed to meet the requirements of the Presbytery in "literature, life, and morals." Such a decision struck a blow at the spiritual jurisdiction of the Church, and left her with fewer rights and prerogatives than any secular corporation.

The Assembly immediately succeeding this action of the House of Lords presented a scene of the most intense excitement. The majority of the members felt that the very foundation principles of their church were threatened; but having a still higher court to which they could appeal, they suspended all further proceedings until the British Parliament could pass judgment on the case. To follow all the successive steps which led up to the final catastrophe; to enumerate the individual points of collision between the ecclesiastical and civil courts during the four years immediately preceding the disruption, is beyond the limits of this biography. Enough has been told to show the principles involved. The true blow to the Scotch Establishment came from within; it was really dealt by her own children. If she could have presented a united and unbroken front to the encroachments of the secular power, nothing could have prevailed against her; but according to the eternal law a "house divided against itself" must fall.

Two parties were contending. The one, greatly in the minority, siding with the civil courts and upholding their decrees, even when directed against strictly spiritual measures; the other, making every effort toward a peaceable

adjustment, which did not involve the surrender of a principle, but determined rather to go out from the church of their fathers than to yield obedience in spiritual matters to any but its true head and founder, Jesus Christ.

Such was the situation in 1843. The appeals to Parliament had been repeatedly evaded, or if a motion was presented in regard to them, it was of such a nature that the Assembly could not consistently agree to it. Finally, after five years of vacillation, the Government refused to interfere with any action of the civil courts.

This left the Church without defense against their repeated encroachments, which became more and more intolerable. The Evangelical party felt that the end was near—the time for decisive measures at hand. As a preliminary step, a convention was called at Edinburgh in 1842 to express in some positive form their intentions and views. Four hundred and fifty ministers from all parts of the country met at the appointed time, and, after six days of harmonious and prayerful consideration, signed a Memorial to the Government, in which they stated their solemn determination to withdraw from the Established Church of Scotland, and to relinquish all her temporal benefits, unless entire freedom from subjection to the civil courts in things spiritual was assured to her and them. The answer was not long delayed, and was distinct and unequivocal: The Church of Scotland had, and could have, no rights independent of the State.

Nothing remained for the Evangelical leaders to do, but to prepare for the final act of separation. This was done by extensive canvassing among those who would join in the disruption, which met with such sympathy and success that the “Free Church of Scotland” was organized before it came into existence. The opening day of the General Assembly

of 1843 was the time chosen for the decisive act. Great interest and agitation prevailed among all classes, although neither the Government nor the Moderate party really believed that more than a small minority would carry out their threatened withdrawal. The old town of Edinburgh was filled with expectant crowds, and on the momentous day all business and amusements were alike suspended.

The hour for opening the Assembly arrived; and when the members entered their hall in the regular order, they found it filled with spectators. After the usual opening exercises, the Moderator of the previous Assembly solemnly arose, again set forth the principles on which the Evangelical party was acting, and the reasons for its withdrawal. Then, amid a breathless silence, ministers to the number of four hundred and seventy quietly arose and marched from the building, immediately followed by a large number of elders and laymen. So was effected the great Disruption of the time-honored Kirk of Scotland; an event unique in the annals of Church history: one which reflects lasting honor on all those who resigned homes and support for themselves and their families, and went forth they knew not to what future, rather than surrender one jot or tittle of what they believed right.

During all these disturbances at home, Doctor Duff had maintained a discreet neutrality; indeed, he had always kept so carefully aloof from all parties and controversies that even his friends could not predict to which side he would adhere in the approaching crisis. His traditions and prejudices were all on the side of the Establishment, but no man knew better than he the evils which had arisen from State patronage.

In the first excitement following the Disruption, the arrangements in regard to the mission work were superseded

by the many questions which daily came up and demanded immediate answers. It was not until three months after the event that the Free Church found herself at liberty to consider the subject of missions. Then, through Doctor Brown, she communicated with the missionaries in India, pledging herself to continue the work begun there, and inviting their adherence and co-operation. At the same time Doctor Brunton wrote on behalf of the Establishment, expressing the hope of himself and his committee, that the relations between themselves and the missionaries should continue. The time had come for Doctor Duff to speak; his decision had long been made. He himself says that he never had a moment's hesitation in regard to the principles involved, but he does not claim that it cost him no struggle to follow his convictions. It was but natural that he should shrink from a step which entailed such great sacrifices. Disruption with the Establishment meant for him the severance of some of his oldest and closest ties. Many of his friends still retained their connection with it, and the most sacred associations of his life were linked with that ancient bulwark of his fatherland. More than that, it meant a surrender of the apparent results of his thirteen years of labor and waiting. The fine college buildings with their complete equipment, in which he had taken such pleasure and pride, must pass into other hands; and even the students he had gathered around him, and over whom he watched with such fatherly care, might also withdraw from him, and he would be forced to begin anew, and rebuild from the foundations.

But a still more practical difficulty presented itself. Although the Free Church had promised to continue the work in India, it was yet doubtful whether enough money could be raised to meet the home needs; and how could her missionaries count on the support and assistance they had previously



enjoyed? In spite of all these perplexities and temptations, however, the fourteen missionaries in India, and foremost among them Doctor Duff and his associates, sent an immediate and hearty response to the overtures of the Free Church.

While waiting for further instructions from Scotland, he and his colleagues formed a provisional committee and rented the Free Mason's hall in which to hold services, with Rev. Mr. MacDonald as temporary pastor. Doctor Duff was chosen by his brethren to give a "public exposition" of the grounds for the disruption, and their own reasons for adherence to the Free Church. In accordance with their wishes, he delivered four lectures on the subject of "Christ's Headship over His own Church," which so enlisted the interest and sympathy of the Scotch and English residents in Calcutta, that they freely gave both donations and offers of assistance. The leading physician in India placed a generous sum in Doctor Duff's hands to be used as he thought best, and with the promise of more when needed. Among those who cast in their lot with the infant congregation were two judges, one English and one Scotch, who had formerly belonged to the Church of England. Many of the members, and nearly all of the elders of St. Andrews Kirk, also transferred their connection to the new organization.

There was, therefore, a sufficient nucleus to form a church, and immediate steps were taken toward the erection of a suitable building for worship. In the meantime the services were held in the new Doveton College. Five thousand pounds were donated for the church building, which was modelled after the designs of a Captain of the Engineers; but, unfortunately, the entire structure fell to the ground the very day before it was ready for occupancy. Of course the disappointment was great, but with undaunted courage the building was recommenced and finally the present edifice

was completed, and is still pronounced the prettiest in Calcutta.

While awaiting final adjustments, Doctor Duff had continued to occupy the college buildings; but he knew that sooner or later the question must arise as to their possession. The money for them had mostly been raised by his personal exertions and in equity the Church he espoused seemed to have the best title to them. Not wishing, however, to have further discussion on minor points, the committee of the Free Church made a fair and friendly offer to the committee of the Establishment to pay a just equivalent for the college and its belongings. It was also proposed that the Established Church should choose another field for her operations, and leave Calcutta to those already in possession.

The proposals were fair and equitable, and made with a true regard to the general interests of mission work. The Establishment of twenty years later would have agreed to them without hesitation; but the Establishment of 1844 was still smarting from the blow dealt by the Disruption, and evil counsels prevailed. Instead of replying to the offer of the Free Church in a Christian spirit, the committee appointed a representative to investigate the case, who knew nothing of the circumstances, and whose first act was publicly to impugn Doctor Duff's honesty and honor. Doctor Duff's reply to this unexpected attack was eloquent and strong, but full of Christian love and forbearance. In it, although he clearly stated his claims to the library and scientific apparatus of the Calcutta College, as largely bought with funds given to him for his personal use, he resigned all such rights, rather than bring discredit on the Church of Christ by further controversy among its members. The problem of how to accommodate the college and students in the event of losing the present buildings was a difficult one to solve; but he still

had in his possession four hundred pounds of the money raised in Scotland, and a further gift of a thousand pounds enabled him to buy a tract of land owned by the Government.

Eventually that ground was used as the site for the new mission houses, but at first Doctor Duff's generosity prevented his taking advantage of it. As it adjoined the grounds of the old college, he feared lest it should interfere with the success of the Establishment missions, and therefore sought for temporary quarters elsewhere. After diligent search a place was found which could be rented for the purpose, and there the college re-opened in March, 1844, with the same teachers and missionaries, and over one thousand students.

The action of the Establishment committee in thus evicting the missionaries from the building, for which they had labored so long, aroused indignation and sympathy in every direction. Friends in Scotland sent donations for a library for the new building, and a fine telescope was added as an individual gift. Even from New York came a liberal contribution of five hundred pounds, which went far toward the subsequent erection of the new college. Altogether the donations in one year amounted to three thousand four hundred pounds. But no less grateful to the feelings of Doctor Duff and his brethren was the sympathy and brotherly love displayed by their fellow missionaries in Calcutta. All those of the Protestant Churches united in an address, in which they expressed their appreciation of the work done by their Scotch brethren, and their earnest hope that they would continue among them for long years to come.

So the dark cloud of disruption had a silver lining for India; and the blow which threatened to paralyze the missions there only stimulated them to greater activity and renewed life.

## CHAPTER X.

BAPTISMS AND HINDOO OPPOSITION. STATION AT BANSBERIA.

THE term of 1844-45 was a season of unusual spiritual activity. The first baptism in the new college was that of a lad who had been in Doctor Duff's school in 1839, but had been withdrawn during a time of alarm among the natives, caused by the conversion of several of his class-mates. During those six years the grain of truth sown in the mission school had silently worked in the heart of the young Hindoo, until it finally drove him to renounce his faith, to brave persecution and the loss of home, and to declare himself a Christian. His baptism was but the first of many, some of them attended by circumstances of peculiar interest. One of the most notable converts was Gooroo Das Maitra, who later became the pastor of the Bengalee Presbyterian Church of Calcutta, where he still successfully labored for more than thirty years.

The third who applied for baptism had been led to a final decision by the writings of the infidel, Tom Paine. The story is unique and touching. For two years the young man had been deeply impressed by the daily readings of the Bible in the college, and at last his disturbance of mind became apparent to his family. Alarmed by his symptoms of interest in the religion they dreaded, they sought to divert him with Paine's writings. The effect was quite different from what they had anticipated—the arguments of the scoffer only convinced him of the truth of Christianity. Being only sixteen years of age, he decided to wait to make public avowal of his change of faith, until he could take with him his child wife only ten years old.

During two years he privately instructed her in Scripture truths, and then began to read with her *Pilgrim's Progress* in Bengalee. At the account of the flight from the City of Destruction, the young wife was instantly struck by the similarity in their own position, and began to urge her husband to follow "Christian's" example by fleeing from their heathen home. An opportunity soon occurred, during a public festival, and they took advantage of it to escape to Doctor Duff. Great excitement of course ensued. Calcutta was again thoroughly aroused. Doctor Duff's house was fairly besieged, and the indignant family of the new converts carried their case into court, on the alleged ground of illegal restraint. As, however, they failed to substantiate their plea, the young man and his wife were left unmolested, and received baptism together—the first event of the kind.

A week later another student, who had been eight years in the institution, fled from his home and took refuge with Doctor Thomas Smith, just outside the city. His place of retreat being discovered by his relatives, he was forcibly reclaimed during Doctor Smith's absence and kept in close confinement for three months. Every argument was used, every temptation tried, to turn him from his determination to profess Christianity, but in vain. After three months imprisonment the place was accidentally discovered by the missionaries, and he was released by a writ of habeas corpus. Subsequently he entered the ministry.

In the beginning of the second year of the new college seven more Hindoo and five Hebrew students were baptized. Again the excitement among the natives became intense. What should be done? The very foundations of Hindooism were being undermined. Three hundred students were withdrawn in one week, and a general defensive alliance was formed among the opponents of Christianity, of whatever

creed or caste. The Brahmans knew of no better weapon than a curse with which to attack the great evil which threatened their power and their wealth; but some of their more practical allies conceived the idea of establishing a rival native college, to be conducted without religious instruction of any kind. Failing to find any Christian who would consent to take charge of such an institution, it was committed to the care of a Jesuit adventurer, who agreed to teach English and Western science but not to teach religion.

With these counteractive measures the Hindoos had no doubt they had fully met the emergency, and the tumult for a time subsided, but only to be revived at the end of two years by more baptisms. Then Doctor Duff himself nearly fell a victim to their rage. It was the custom in India to take revenge upon an enemy by the hands of hired assassins; and so, finding all other means powerless to arrest the spread of the new religion, it was resolved, as the only effectual way, to remove the supposed cause of all the disturbance, Doctor Duff. First, however, a large meeting was held and a society formed, the members of which entered into solemn agreement not to send children or wards to any of the mission schools. But, in addition to such a public safeguard, private arrangements were made to dispose of Doctor Duff.

Rumors of his danger soon reached his ears; warning was also sent him by some of the leading Hindoos to avoid certain localities. His only reply to such monitions was to publish a statement of his feelings and intentions, in which he appealed to the higher nature of his antagonists; but he refused to take any other precautions against a danger which threatened only his earthly safety.

The increasing number of those who professed Christianity, although a great cause of thankfulness, was also a source

of embarrassment to him. Those who were expelled from their own homes usually had no refuge open to them but the homes of the missionaries, and the capacity of these homes to receive them was soon exhausted. When four married and nine unmarried converts had thus sought the hospitality of Doctor Duff and his colleagues, they were puzzled to know what to do for further accommodations; but no sooner was the difficulty made known, than a sufficient sum was contributed by twelve resident officials and merchants to build a home for the Christian students. Three years later the little colony of native Christians had grown so large that the Bengalee Church was organized with a native pastor, in order that those who could not participate in the English services should have the means of worshipping in their own vernacular.

After arranging the affairs of the mission in Calcutta, Doctor Duff's next care was for the stations in the interior. The Establishment had claimed the successful and flourishing school among the Kharta-bhajas at Ghospara; but Takee and Culna, being on a different footing, were retained by the Free Church. A site for a mission to replace Ghospara was sought for and soon found; but where was the money to be obtained with which to erect the necessary buildings? For some time the question remained unanswered. The resources of the mission were already taxed to the utmost to meet the needs of the Calcutta institutions, and although the contributions had been so far liberal and abundant, it seemed unwise to make too many demands for new objects. But the money came, and in a curious way.

The brave and upright Sir James Outram, rightly called "the Bayard of India," had become involved against his will in the annexation of Sindh by Sir Charles Napier. To Sir James the annexation seemed an iniquitous deed; what, there-

fore, was his chagrin to receive three thousand pounds as his own share of the "spoils"! In his distress and perplexity, he turned to Doctor Duff for advice as to the disposition of the money; and finally, through the missionary's agency, he offered it to the Government for the benefit of the "injured Ameers." The proposal was indignantly rejected by Lord Ellenborough—it cast an aspersion on the act of the Government in sanctioning the annexation. So Sir James had the money still on his hands; but, although a poor man, was more than ever determined not to use a penny of it. Knowing nothing as yet of Doctor Duff's plans for the mission, a large portion of the amount was distributed by him among the charities of Bombay, but before it was entirely gone he became aware of the missionary's wish to open a new station at Bansberia. The remainder of the money was therefore placed in his hands for that purpose, and a school was immediately begun. Subsequently it became a source of blessing to the entire district, and still it serves as an enduring memorial also of the high character and principle of the brave and distinguished officer whose gift made it possible. Yet it is only just to say that India has known many such officers. Sir James Outram was even surpassed in self-sacrifice and benevolence, by the brave and wise Sir Henry Lawrence. For many years Doctor Duff received an annual contribution from him, and always found in him a warm friend and powerful ally. To the day of his death Sir Henry distributed the greater part of his income upon philanthropic and Christian operations in India.

The forcible seizure of Sindh, above alluded to, was the closing event of the war with Afghanistan. Almost immediately thereafter Lord Ellenborough was recalled, and Lord Hardinge appointed as his successor. It is not the province of this biography to trace the course of the events wh<sup>ich</sup>



culminated in that blackest night of India's history, the Mutiny. However responsible the administrations of Lord Ellenborough and Lord Auckland may have been for the growing irritation in the minds of the people, it is certain that Lord Hardinge did all in his power for the good of India, and both to it and to the cause of missions his rule was of positive and immense advantage. In every way he could he seconded the efforts of the missionaries, and was himself the means of effecting some important reforms. In throwing open the public offices to such of the natives as could read and write English, he gave a stimulus to education, and greatly extended the influence of the English schools and colleges. He also took advantage of his position to enforce Sabbath observances. It was during his administration, although not directly due to himself, that the horrible rite of Suttee was finally abolished throughout India.

Although neither authorized nor sanctioned by the earliest Hindoo Scriptures, through the practice of centuries the ceremony of wife burning had become an integral part of the religious customs of the Hindoo. In it he found the realization of his highest ideal of purity and heroism; and believing it a divine inspiration, the men and women of India clung to it as one of their most sacred rites. Nevertheless, long before Lord Hardinge's coming, its practice had been forbidden in those parts of the country which were under British control. But in the feudatory states it was still rigorously observed. It was in its chief stronghold that the ancient superstition was attacked by a young officer, who was British agent and resident at one of the feudatory courts. Acting, as he was in this matter, on his own responsibility, it required great patience and tact to conduct the assault; but so silently and judiciously was it managed, that the abolition of the Suttee was accomplished by the Hindoos them-

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hand, the missionaries and the members of the Medical Service united in a plan for its relief. This was the institution of a hospital connected with the Medical College, to be open to the sick poor of whatever creed or nationality. Doctor Duff was invited to preach a sermon to introduce the plan, and he so presented the cause of the suffering natives that it elicited a very generous response from both Hindoo and English residents.

In a short time a sufficient amount was collected to begin the work, and the largest hospital in the world was soon erected adjoining the Medical College. The college course was subsequently altered so that its graduates would be fitted to receive English diplomas; and a most capable corps of Christian doctors and nurses are now in attendance at the hospital. One-third of a million of human beings are annually nursed and tended within the ten buildings which in the course of time were erected for the benefit of the poor of India, and the sick strangers who visit her shores. Yet in spite of her own necessities, in response to an appeal from Doctor Duff in 1847, Bengal sent a liberal donation to the starving Highlanders! So the religion of Christ unites in one common tie of brotherhood even the uttermost parts of the earth, for "the field is the world."

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## CHAPTER XI.

### TRAVELS IN SOUTHERN INDIA.

FOR three years longer Doctor Duff continued his varied labors with unremitting zeal. Then his second term in India was unexpectedly brought to a close. In July, 1847, the news reached him of the sudden death of his dear old

friend and teacher, Doctor Chalmers. Although he keenly felt his personal loss of so wise a counsellor and so true a friend, his own sorrow was merged in anxiety for his country and his church. "Who could be found to take the place of that most eloquent of Scotland's sons in guiding the Free Church through the troubled waters of party politics? and who could replace him in organizing and advancing her mission work?" In his humility, he found no answer to his questions; but the people of Scotland did not take long to decide that the only man who could fill the void left by Doctor Chalmers, was his greatest pupil, Alexander Duff.

As in 1836, when churches and patrons so urgently pressed him to exchange the life of a missionary to the heathen for that of a pastor in Scotland, so now Presbyteries and Synods, and, finally the Assembly itself, urged him to leave the work abroad and come to the assistance of the Church at home. The representation was earnestly made to him that he alone could take Doctor Chalmers' place in the Church at large, and in the professorship of the New college which he had founded; that he alone could marshal into order the mission forces of the Free Church. It was a time of real perplexity to the conscientious missionary; in which direction lay his duty it was difficult to decide; but so strongly was he impressed with the importance and dignity of his work as a missionary, that no personal ambition complicated his decision. After careful and prayerful consideration his reply was sent to the Assembly of 1849 declining its proposals.

Only two among his brother ministers in Scotland heartily concurred in that decision, but in India it occasioned great rejoicing. While the matter was still unsettled petitions and memorials had poured in upon him from every quarter, not only from his own spiritual children, but from native

Christians of other denominations; from Eurasians and Hindoos came the urgent request that he should remain among them.

This surely was a most gratifying and encouraging testimony to the hold he had gained over the hearts of the people of India. But yet more significant was an appeal, signed by eleven Brahmans, in which, with true Eastern hyperbole, they begged "the most intelligent, virtuous, impartial, glorious, and philanthropic people of Scotland" to leave to "the wretched people of India the illustrious Duff; from whose mouth" (say these Brahmans) "issue forth bursts of incessant and unmeasured oratory, so that he fills his audience with rills of persuasive eloquence." Nor do they bear witness to his eloquence alone. "This illustrious person, in order to the accomplishment of his object, has devoted his head and heart, and spent large sums of money." \* \* \* "Such a man as the Rev. Doctor was never seen in this country before." \* \* \* "With his recall the grand net that has been spread in this land for the establishment of the true religion would seem to be taken away. Good men have become sad, and bad men are rejoicing. The friends of true religion are praying that God would change the minds of the people of Scotland and prevent Doctor Duff's recall. If you are determined to blast the fruits of all missionary efforts that have been, and are being, made in this country, then our solicitations are like shedding tears in a forest, where there is none to sympathize with us." To those who are not familiar with the peculiarities of the Hindoo mind such statements, coming from the leaders of a rival religion, will seem most perplexing and contradictory. How could sincere Brahmans so write of a man who was using all his power to overthrow their faith, of a religion which was offered as a substitute for their own? The answer indicates one of

the greatest obstacles to the spread of Christianity among the Hindoos. The statement is often made by the missionaries in India, and as often received with derision, that they have many hearers "who are converts, but not Christians." It is, however, a simple statement of a fact. It is elsewhere affirmed by one who has made careful study of the subject, that "the Hindoo mind is so constituted that it can believe, and does believe, in mutually destructive facts at one and the same time. A Hindoo will state with perfect honesty that Christianity is true, that Mahommedanism is true, and that his own special variety of Brahmanism is true, and that he believes them all three implicitly. The relation between what Doctor Newman calls 'assent' and what we call faith is imperfect with Hindoos, and conversion may be intellectually complete, yet be for all purposes of action valueless." Doctor Duff encountered much of this among his own students, and it clearly explains the above extract from the memorial of his Brahman friends.

Although obliged to accept his refusal to return to Scotland for a permanency, the Assembly pressed upon him the expediency of a return for a time, in order to animate and organize the missionary work of the Church. To this he agreed, more willingly because his health was again impaired by his ten years of hard work, and his physicians strongly advised a change of climate. Before leaving, however, he determined to take a trip through Southern India and Ceylon, in order thoroughly to inform himself as to the condition of that part of the country. With such a motive he felt justified in undergoing the dangers and fatigue which such a journey involved. Four months exhaustive travel gave him all the information he sought. His experiences and impressions have been preserved for us in a private note book, in which he not only recorded what he saw and

did each day, but also what he thought and felt each hour. Through the closely written pages of this diary we gain a better knowledge of Alexander Duff, the conscientious, humble, self-sacrificing *man*, than we could acquire in any other way.

In the four months, from April to August, he traversed all of Southern India, sojourning at the important places. Thence he crossed to Ceylon, and returned to Calcutta by water. His first halt was made at Madras, where he gladdened the hearts of his brother missionaries with sympathy and advice. He also addressed the young men and girls in the mission school, and gave them as a motto, "Devoted lives are a more powerful preaching than burning words."

From Madras he followed the "Mount" road to Chingleput, and was much impressed by the desolate and uncultivated aspect of the country through which he passed. On further investigation he found that it was partly due to the early devastations of Hyder Ali and his hordes, followed by famines; but due yet more to the ruinous system of land tax, which utterly prevented the natives from reclaiming the tracts thus desolated. The immediate surroundings of Chingleput, with its masses of granite lying in the midst of cultivated rice fields, and with the clearest, prettiest brook he had ever seen in India, reminded him of his own Grampians, and stirred him to enthusiasm. To his active imagination every thing he saw suggested some spiritual simile. The clear-flowing brook typified the "River of the Water of Life;" as the refreshing bath, so essential to life and comfort in hot and dusty India, suggested the work of the Spirit as represented in baptism, removing all spot and blemish from earth-stained souls. But it saddened him to see the beautiful land, so rich in promises of remuneration and use

fulness, neglected and unimproved. Still more was he saddened by the terrible contrast between the luxuriance and perfection of Nature which surrounded him, and the misery and repulsiveness of the human nature which inhabited it. He seemed to see the mark of Adam's curse on every brow, and only in the power of Christ to raise and redeem, could he find a promise of reconciliation, not only of man with his Creator, but of man with his natural environment.

At Chingleput Doctor Duff spent a quiet, restful Sabbath, preaching to the residents in the morning. From there he followed the coast road southward to Point Calimere, whence he attempted to cross to Ceylon. Failing to accomplish this he turned inland to Madura. The region through which he was passing, all south of Madras, was the great stronghold of Roman Catholicism in India. The missions instituted by Xavier have grown and spread until the Romish Church can now claim more than a hundred and fifty thousand converts along the coasts of Southern India. The difference between the rites of that professedly Christian church as practiced there, and those of the Hindoos with their avowed idol worship, is so slight that many call themselves Romanists while still retaining their heathen customs. Some of the earliest among the missionaries of the Church of Rome even went so far, in their efforts to adapt their religion to the prejudices of the people, as to assume the dress, manners, and mode of living of the Brahmans. The Jesuits all uphold Caste as a beneficent institution, which greatly aids them in maintaining morality and order among the natives. Depending, as they do so largely, upon the ignorance and superstition of their people for the continuance of their hold over them, they strongly oppose all efforts to educate the Hindoos; in their own schools confining their



teaching mostly to oral translations of the creed, commandments and prayers of their church.

At Cuddalore, the first possession of the British in India, and where the Jesuits have large establishments, Doctor Duff found but one Protestant missionary for the entire district. The sight of Fort St. David, to the northwest, the first stronghold of the East India Company, recalled to his mind the history of that acorn of commercial enterprise, from which has grown the great oak of British Empire, which now overspreads the land. Surely it was not for naught that God gave heathen India into the hands of a Christian nation.

At Tranquebar he found many interesting reminders of the German Ziegenbalg, the earliest Protestant Missionary to India, who was sent by the Danish Society in 1706. The labors of that pioneer missionary and his associates laid the foundation for modern missions in India. The "English Society for Propagating the Gospel," which was always friendly to the Danish missionaries, presented them with a printing press, which enabled them to put forth the first Tamul translation of the Scriptures. Ziegenbalg lived and died at Tranquebar, having only once revisited his native land. He built two churches, the first of which was swept into the sea; the second, in which he was buried, being the last work of his life. Doctor Duff visited it, and stood in the pulpit from which the devoted missionary had so often proclaimed, in different languages, salvation to the heathen, through Jesus Christ. The house which he built and inhabited until his death still stands in an inclosure, with his domestic chapel and school-houses. After the death of its German founders, the Tranquebar mission seemed to lose its vitality, dragging out a languid existence until, at the time of Doctor Duff's visit, there were only twenty native Christians out of a population of four thousand, of whom one

thousand were Romanists. The work is now in the hands of the National Lutheran Society of Germany, and there may yet be abundant fruit from the tree planted by the true-hearted Ziegenbalg more than a century ago. For "his word shall not return unto him void."

Doctor Duff was much distressed by the apparent lifelessness of the Protestant missions in Southern India. He attributed it partly to the enervating effect of the Eastern climate, which renders sustained effort so difficult, but partly also, to the paralyzing influence of German rationalism. At Negapatam he had a most interesting interview with Mr. Strickland, a relative of Miss Agnes Strickland, who wrote the *Queens of England*. Mr. Strickland was at the head of the Jesuit Mission. In the course of their conversation he introduced the subject of this slow growth of Protestantism as compared with the Church of Rome, and claimed that the remarkable rise and growing ascendancy of the latter, proved it to be the "true Church." Doctor Duff denied his claim that "Protestantism was at a discount all over the world," and gave as his own explanation of the increase of the Romish Church that, as identified by Protestants with the great Babylon, it was according to prophecy that she should revive from the Reformation for a brief period of ascendancy. He further gave as a reason for her greater influence with the Hindoos, the use of "pictures, forms, and ceremonies," which captivated their senses, without rousing their antagonism. Mr. Strickland admitted the charge, but claimed that the weakness of intellect, and the apathy and sensuality of character of the Hindoos, rendered such methods necessary.

Mr. Strickland was himself leading a simple and self-denying life. He went to India at his own expense, and devoted all his money, talents and time to the service of his

Order. In common with that order, he upheld the system of Caste; as did also the German missionaries, and it must be admitted many of the American; until an expression in Doctor Duff's book on "India Missions," in which he says that "in the stupendous system of Hindooism, the legends of the gods, etc., were but the bricks, while caste was the cement of the whole edifice," opened the eyes of the latter to its manifold evils. Mr. Strickland, although approving of it, gave it as his opinion that caste, in conjunction with the conduct of the British Government in refusing to admit native Christians to its service, and the national characteristics, were the real obstacles to the spread of Christianity in Southern India. At the close of the interview with Doctor Duff, he allowed that if Protestant missions had failed it was not for lack "of zeal, or ability or devotedness"; especially in the case of Doctor Duff himself.

In reference to the act of the Government in excluding native Christians from its service, Doctor Duff says in his diary: "This, probably, is one of the causes of the slow progress of Christianity in the land." He met later at Seringham an army officer who told him that when he first joined his regiment, he was called upon to subscribe annually to a fund established for the purpose of enabling the Sepoys to celebrate their religious festivals with greater splendor. Any refusal to contribute to this object angered both men and officers, until the Sepoys themselves came to feel the inconsistency of it and to respect more those who refused than those who gave. In the early days of British supremacy it was no uncommon thing at the time of the native festivals to see English soldiers whipping the populace into place to draw the car of Juggernaut. Well is it for the honor of Christian England that her missionaries.

with Doctor Duff chief among them, have at last opened her eyes to the error of lending her support to the practices of idolatry.

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## CHAPTER XII.

### TRAVELS IN INDIA—CONTINUED.

AT Chillumbrum, Doctor Duff entered the region of the great pagodas. These pagodas of Southern India, so justly famous, are pronounced by Mr. James Fergusson to be "as remarkable a group of buildings as are to be found in any provinces of the size in any part of the world, except, perhaps, Egypt." The imposing piles would doubtless have shared the fate of so many other Hindoo shrines, had not the strength of the destroying Moslems been expended before they penetrated so far to the south. There are more than thirty groups of pagodas in the district of Tanjore alone, "any one of which cost more to build than an English cathedral."

The most wonderful of these groups is that of Seringham, near Trichinopoly. Doctor Duff gives a graphic and minute description of it, which, although of great interest, is too extensive to quote. The profusion of gold and silver and precious stones presented such a spectacle as he had never seen; but what surprised him still more was the huge idol which was the centre of all this magnificence. It was apparently of solid gold, measuring at least fifteen feet in height, but in reality was formed by sections of wood thickly overlaid. Doctor Duff says that, when covered with its ornaments and jewels and decked in its robe of golden threads

inwoven with pearls, it must be the most amazing sight of the kind in the world. The reputed value of this god of gold is one-half million sterling, while the entire temple has cost one million sterling; he regards it as the most convincing proof of the enormous hold which Hindooism in the days of its prosperity had upon the people.

The mere sight of such waste of the riches which should have been devoted to the service of the true God distressed and saddened him; but far more was he pained and revolted by the obscene ceremonies with which the false lord of that gorgeous temple was worshipped by his deluded followers. To one whose heart was ever full of love and tenderness toward his fellow-laborers in the Master's cause, there were, however, points of greater interest in Trichinopoly and Tanjore than even that marvellous shrine.

As Tranquebar had been associated in his thoughts with his great forerunner Ziegenbalg, so the province of Tanjore was connected with sacred memories of the still greater Schwartz. Christian Frederick Schwartz came to India under the protection of the Danish Society in 1750. He landed at Trichinopoly, but passed on to Tranquebar, where the mission was already established, and made that his headquarters until 1766. He then returned to Trichinopoly, where he acted as chaplain to the garrison for some years. During that period he gained the confidence and friendship of the Rajah of Tanjore, and at his request settled there in 1778.

Although never a professed Christian, the Rajah of Tanjore was strongly influenced by the godly missionary. He did all in his power to assist him, even to the extent of making him tutor to his own son and successor, and building for him a church and dwelling house inside the most sacred inclosure in the province, where, according to Hindoo custom, only Brahmans were allowed to live.

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refuse to hear a sermon. He also met a daughter of the poet, a woman of about forty, whom he pronounced to be the most remarkable Hindoo female he had ever seen. She spoke and wrote both Tamul and English with equal fluency; understood a little Sanskrit, and was well posted in the geography of foreign countries. Without compensation of any kind she spent much of her time in teaching the English language to the small sons of her neighbors, both native and Christian.

Doctor Duff made a second unsuccessful attempt to reach Ceylon from Ramnad, so named from Rama, the greatest hero of Hindoo story. While awaiting an opportunity to cross to Jaffna, he amused himself in studying the engineering efforts to deepen the channel between India and Ceylon; and in reading the legends relating to Rama, who is now worshipped as a god. These legends are contained in the Ramayana, the Hindoo epic which bears the same relation to their literature that the Odyssey bears to the Greek. At that very point between Ramnad and Jaffna, according to tradition, the great Rama crossed on a natural bridge of rocks to recover his wife Sita, who had been carried off by the demon king of Ceylon. Rama was followed by an immense army of monkeys, with whose king he had formed a friendly alliance. This king, named Hanuman, has since been deified by the Hindoos, and is widely worshipped in many parts of India, as are also his descendants. Feeding or nursing these divinities is considered to be a religious act, and even in places where the wants of suffering human beings are unprovided for, hospitals have been established for sick monkeys. One of the villages in Southern India is completely overrun with the troublesome creatures, to the serious injury of the property of the inhabitants; but the mass of the people regard them with far too much reverence

to attempt to dislodge or hurt them. One would think the theories of Mr. Darwin would find much favor among the natives of India.

Even in the midst of all this sight-seeing, Doctor Duff never forgot his work as a missionary. He always first visited the missions and missionaries at the towns where he stopped, and in almost every one preached, or addressed and examined the schools. At Suvisessipooram, meaning "the city of the gospel," he found only a short distance apart a Christian mission and one of the most famous "devil temples" in the world. In a sermon preached at the mission he took for his subject "Devils and the sin and folly of worshipping them."

The devil-worshippers of India are drawn from a caste of the Hindoos called Shanars. This most degrading among the religions of the earth is based entirely upon fear. Sacrifices, prayers, and devotions are offered to evil spirits, of whom there are supposed to be a great multitude, in order to propitiate their wrath and divert their vengeance. According to the belief of their devotees, the ranks of the demons are continually recruited from the spirits of dying men. The Shanars, although in some respects like the other natives, are undoubtedly of a different race from the mass. They were probably the first settlers in that part of India, and, although they have adopted some of the beliefs of the Brahmans, have mostly retained their original forms of worship, which, according to Doctor Duff, are indeed horrible.

Owing perhaps to the terrors of their own religion, the missionaries have been more successful in winning the Shanars to accept the religion of love than any other caste of the Hindoos. The famous Tinneveli Mission, started in 1820 by Mr. Rhenius, in the employ of the Church Mis-



sionary Society, although intended to embrace all classes, has been most widely extended among these Shanars. In 1852 the mission could claim in that district over thirty-five thousand native Christians. Many devil-temples have been replaced by Christian schools, and the converts have themselves established several benevolent societies, which do much good work among the heathen villages of the district.

Doctor Duff travelled as far south as the most southern mission station at Eydenkoody, and then made a third attempt to reach Ceylon—in which he finally succeeded by steamer from Tuticorin to Colombo. He had time for only a hasty survey of the southwestern corner of the island, and then returned to Calcutta. He arrived in August, and early in October started again for a more hurried tour through the valleys of the Ganges and the Jumna, a tour which he pursued as far north as the then most northerly mission station, at Kotghur. The Moravians have since established a station at Lahoul near Thibet.

On his way northward, Doctor Duff made a short sojourn at Benares, at Akra and at Simla. In a lady's album in Scotland he has left a description of the superb ruins of Akbar's buildings at Futtehpore-Sikri. The only buildings within the immense inclosure still intact are the mosque, known as "the Durgah," and by many considered the finest in India, and the beautiful tomb of the hermit Selim. On the gateway leading to the former is a curious sentence in Arabic, attributed to Jesus Christ. Rightly translated it means "Jesus, on whom be peace, has said, 'The world is merely a bridge; you are to pass over it and not to build your dwellings upon it.'" Doctor Duff considered the surrounding ruins of those once grand specimens of Asiatic art as a striking commentary on the inscription.

The last day of the year 1849 found him at Lahore as the guest of his good friend, Sir Henry Lawrence. It had been proposed to open a Free Church Mission at that place, but when he arrived there he discovered that the American Presbyterians were already in negotiation for the station, and he gladly left it to them. Sir Henry Lawrence had already made such marked progress in settling the affairs of the Punjab that Doctor Duff felt perfectly secure in sailing down the Indus without escort or arms. But a short time before both life and property would have been in danger on such a journey, from the robber tribes which infested the shores. Going by camel to Mooltan, and from there across country to Bhawulpore, where later one of his own converts became director of public instruction, he was much impressed by the order and tranquility which already prevailed in that hitherto distracted region.

At Bombay he gave an address on the "necessity of Christian teaching even in Government schools"; which stirred up the newspapers to a prolonged and animated logomachy. At the end of May, 1850, he again entered his native Edinburgh, after an absence of just ten years.

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## CHAPTER XIII.

### AT WORK IN SCOTLAND.

DOCTOR DUFF was, indeed, greatly needed in Scotland. In him were united the qualities so rarely found together, of fervent spiritual zeal and practical financiering. The foreign missions of the Free Church required one who could put them on a firm and independent basis; and he had

proved himself well able both to organize and to administer with prudence and foresight. He had already, while on his homeward voyage, formed a comprehensive plan for a system of regular contributions, which would secure a dependable income for the mission work of the church. Although the Free Church had so far faithfully fulfilled her obligations to the missions already in operation at the time of the Disruption, and had even added four new stations, the contributions for the purpose had been made in so spasmodic and irregular a manner, that it gave no assurance for the future.

Doctor Duff reached Scotland just in time for the General Assembly of 1850. That Assembly was so unique, because of the missionary spirit which pervaded it, that it has always been called the "Foreign Missions Assembly." Besides himself there were present Mr. Nesbit of Bombay, Mr. Anderson of Madras, the Rev. P. Rajahgopal—Dr. Duff's first convert in Calcutta,—and the Bengal lawyer, Mr. Justice Hawkins.

In the course of the meetings Doctor Duff spoke five times on different subjects, always with his usual eloquence and effect. He himself gives an interesting account of his methods in public speaking. A friend once confessed to him that he was puzzled to understand the apparently impromptu character of his addresses, when in parts they exhibited such finished and artistic oratory that it was difficult to believe in their spontaneity. In reply Doctor Duff fully explained his mode of preparation. He said when he had any particular speech to make he first thoroughly informed himself as to all the details of his subject. After he had once fully mastered all the points, he then left the general wording to the inspiration of the moment. But if there were any portions which required especial delicacy of handling, he carefully revolved them in his thoughts until

not only the subject, but also the forms of expression, assumed definite shape. In the delivery such parts would blend so naturally with the rest of the address that they also would appear spontaneous. In this way, he says, he had previously thought out one of the most famous passages in one of his Assembly speeches.

Doctor George Smith, in his life of Doctor Duff, thus gives his own impressions on hearing him for the first time in the Assembly of 1850: "On each night, now swaying his arms toward the vast audience around and even above him, and now jerking his left shoulder with an upward motion till the coat threatened to fall off, the tall form kept thousands spell-bound while the twilight of a northern May night changed into the brief darkness, and the tardy lights revealed the speaker bathed in the flood of his impassioned appeals. As the thrilling voice died away in the eager whisper, which, at the end of his life, marked all his public utterances, and the exhausted speaker fell into a seat, only to be driven home to a couch of suffering, and then of rest barely sufficient to enable his fine constitution to renew and repeat again and again the effort, the observer could realize the expenditure of physical energy which, as it marked all he did, culminated in his prophet-like raptures."

One who, as a child, heard Doctor Duff when he was in America, still recalls his impassioned manner, and a habit he then had of tucking both coat-tails under one arm and retaining them there through the entire sermon, while he gesticulated with the other. In his last speech before the Assembly of 1850, after he had spoken for some hours, his friends became alarmed for his life if he continued longer in his exhausted condition; but, disregarding their entreaties, he kept on for two hours more, holding his audience enthralled until the last gasping word. At what heavy cost

he exercised his great gift! During his exhausting tour through Scotland he wrote to his wife, "No one can ever fully know how much I often suffer, both in mind and body, in the midst of these frequent, prolonged, and violent exertions," but "I grudge nothing when I see good fruit."

\* \* \* "Having a work to accomplish, I am bent on overtaking it, looking to Him who rides on the wings of the wind for protection and support." Such words give the key-note of his life, and reveal the source of his almost superhuman strength.

In that last address before the Assembly he made a thrilling appeal to the fathers and mothers of Scotland who withheld their sons and their daughters from the service of the King of kings, but were proud to surrender them to the no less dangerous service of an earthly sovereign. His closing words were: "There is not a valley, nor dell, nor burning waste, from one end of India to the other, that is not enriched with the bones, and not a rivulet or stream which has not been dyed with the blood, of Scotia's children. And will you, fathers and mothers, send out your children in thousands in quest of this bubble fame—this bubble wealth—this bubble honor and perishable renown—and prohibit them from going forth in the army of the great Immanuel, to win crowns of glory and imperishable renown in the realms of everlasting day?" At the close of the Assembly they instructed "the committee to take steps for bringing the subject of foreign missions fully before the mind of the church," and to arrange for Doctor Duff thoroughly to canvass the whole body.

For the next three years and a half he gave all his time and strength to that work. He went from end to end of Scotland, addressing every presbytery, synod, and congregation connected with the Free Church, and everywhere

organizing the Associations upon which he depended for the future support of the mission cause. He succeeded in establishing five hundred such Associations, which still continue to yield a steady, reliable, and generous revenue to the foreign missions of the Free Church.

During those years of constant travel he reached the most northern confines of Scotland, and even penetrated across the border into Wales. At Carnarvon, in Wales, he at one time preached to an audience of between fifteen and twenty thousand people—the largest gathering he had ever addressed. In describing it he says: "It is astonishing how densely they were packed, and more men than women. Considering the busy season of the year—the thick of harvest—it was surprising to see such multitudes congregated from the districts all around. And such quietness and fixedness of attention and general decorum!" The latter fact was the more surprising as not above a twentieth part of the immense congregation could understand a word of English. Everywhere great crowds gathered to hear the eloquent missionary, and were roused by him to intense enthusiasm. As in his former campaign, he sought not only money, but laborers for India. Four offered themselves in response to his appeals, and had sailed for Calcutta before his canvassing was finished.

During the same period, between 1850 and 1854, he assisted in the jubilee of the British and Foreign Bible Society; lectured to the Young Men's Christian Association in Exeter Hall; and was Moderator of the Assembly of 1851, to which high office he was chosen by acclamation of his brethren. He was the first missionary who had ever occupied that position, and his comparative youth rendered the choice a still greater honor. He fulfilled its duties with his accustomed tact and wisdom. He had another object in

view when he came to Scotland beside that of organizing the mission work. The time had again come for the renewal of the East India Company's charter, and he hoped so to influence both privately and publicly the acts of Parliament that they should at last do justice to the non-Government educational institutions in India.

It is well known that the East India Company had never favored missionary efforts in their possessions. The persecutions inflicted on the early missionaries who attempted to preach in Calcutta cannot be easily forgotten. Content with its enormous profits and peaceable commerce, the Company dared risk nothing which might disturb the latter or lessen the former. Even when it had gained paramount control over the entire country it still feared to rouse the opposition or shock the prejudices of the people. The earlier British residents in India assumed the customs and costumes of the natives, as a matter of course, and from manner or dress it was often difficult to distinguish an Englishman from a Hindoo.

The times when it became necessary to renew the charter had always been seasons of excitement and political intrigue. Little by little the powers of the Company had been curtailed by Parliament. By the charter of 1813 India was at last opened to the missionaries; by that of 1833 its doors were thrown wide to any Europeans who wished to trade there, and the property of the Company passed into the hands of the English Government. The renewal of 1853 was regarded by many as a crisis in the affairs of the East India Company. It was a grave question whether the charter should be renewed at all; and it was only due to powerful advocacy that it was finally done. It was, however, with many restrictions, and not for any fixed period.

While the question was still undecided Doctor Duff snared

neither time nor strength in his efforts to make the committee fully understand the state of affairs in India. He hoped to have the distribution of the educational funds placed upon a just and impartial basis. Day after day he spent with the committee, and the information given by him certainly had great influence in determining its course of action. The famous "Educational Despatch" of 1854 was the direct outcome of his reports on Indian concerns. Doctor Smith says: "His handiwork can be traced not only in the definite orders but in the very style of what has ever since been pronounced the great educational charter of the people of India."

The "Despatch" began with Lord William Bentinck's statement, in his Minute of 1835, that "education in India must be effected by means of the English language in the higher branches of instruction, and by that of the vernacular languages to the great mass of the people." It then proceeded to provide for "Government inspectors of secular instruction; universities on the model of that of London, but with professorships in physical science; secondary schools, English and Anglo-vernacular, in every city and county; primary and indigenous schools, carefully improved; grants in aid of all; like university degrees to all who work up to certain standards; normal schools, school books, scholarships, public appointments, medical, engineering, and art colleges; and, finally, female schools." As to religious instruction, the directors declared themselves as not desiring to prevent the use of the Bible in "the libraries of schools and colleges, and such explanations of it as the students should desire of their free will, out of school hours."

Doctor Duff had been warmly seconded in his efforts to accomplish this result by Macauley and Sir Charles Trevelyan. The latter gave it as his opinion that "many persons mis-



take the way in which the conversion of India will be brought about. I believe it will take place at last wholesale. \* \* \* The country will have Christian instruction infused into it by direct missionary education, and indirectly through books of various kinds, and in all the conceivable ways in which knowledge is communicated. Then at last, when society is completely saturated with Christian knowledge, they will come over by thousands." Such a view gave outside endorsement to one of Doctor Duff's reports before the committee, in which he marked the difference between the two methods of missionary effort—"the educational, and the itinerary among the villages." The two modes must not be confounded, as each has its place in the evangelization of India. Like different builders, one lays the foundation stones, and the other erects the superstructure.

At the very time of the publication of the "Despatch" a letter from Doctor Mackay in Calcutta seemed to corroborate Sir Charles Trevelyan's theory. Doctor Mackay gave an account of a singular event which had just taken place. An entire family of Hindoo brothers, who had recently lost their father, came over to Christianity all together, with their wives and sons. It was one of the most influential among the native families. Doctor Duff had known the father since his earliest arrival in Calcutta, and the sons had often come to him for instruction and books. He speaks of it as "one of the rarest, if not the rarest, case of the kind that had occurred in India."

While waiting in London for the settlement of these Indian educational matters he never forgot his peculiar mission as preacher to the heathen. And, alas! even in a Christian land they can always be found. He spent several evenings in exploring the slums of the great city.

under the guidance of an agent of the City Missions. One Sunday night he embraced an opportunity to preach at a street corner, and soon gathered a crowd of attentive listeners to whom he revealed the promises of God to sinners who repented of their sins and returned to Him. At the close several told him "they had never heard such words before!" So in London, as in India, he sowed the seed and "God giveth the increase."

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## CHAPTER XIV.

### VISIT TO AMERICA.

**I**T so happened that Mr. George H. Stuart of Philadelphia was in Scotland in 1851 and heard Doctor Duff as Moderator of the Assembly that year. Fired with some of the speaker's enthusiasm, Mr. Stuart instantly conceived the idea of transporting him bodily across the seas. When first presented Doctor Duff declined the urgent invitation; but with true American persistence Mr. Stuart refused to be refused, and not only continued to press the matter himself, but stirred up several ecclesiastical bodies in America to second him. The Americans at large were not just then very eager to welcome another foreigner to their shores. Several unfortunate experiences had rendered them chary of offering their hospitality to trans-Atlantic guests, and when in 1854 the Foreign Missions committee of the Free Church decided really to send Doctor Duff, his visit was anticipated on this side of the water with some foreboding.

After a tumultuous and dangerous passage the steamer which bore the fervid missionary entered the bay on the 13th of February, 1854. February 14th was an eventful date in his life. On that day in 1830 he was wrecked on

Dassen Island while on his way the first time to India; on that same date in 1840 he landed at Bombay after his second stormy voyage; and on that same date, also, he narrowly escaped destruction in New York Harbor. It was quite evident Alexander Duff was not destined to be drowned!

After a detention of two days in the harbor he landed at noon on the 15th and was met by Mr. Stuart with two others, one of whom, the Rev. Mr. Thomson, settled in New York at the time, took him to his own home. March 1st found him in Philadelphia as the guest of Mr. Stuart. The night he arrived there it was in one of the worst snow-storms that had occurred for many years, and the train was delayed until after 11 P. M. What was his surprise to find some sixty or seventy ministers, of all denominations, waiting at Mr. Stuart's house to receive and welcome him! "Such a gathering had never been seen before."

The first public meeting at which Doctor Duff spoke was held in a hall which accommodated 4,000 people; nevertheless it was crowded and thousands were turned away for lack of room. The enthusiasm of this large audience was excessive, and at times the applause was overwhelming to the modest speaker—who attributed it all to the kindness of the Lord, rather than to any personal merit. He says: "Nothing like such a scene had ever been witnessed here before at any religious meeting whatever. I retired more than ever lost in wonder and amazement, praising and magnifying the name of the Lord." On the Sabbath he preached to another crowded audience; and so, with receptions and callers, sight-seeing and meetings, the time of his sojourn in the Quaker City passed by.

One place in that "City of Brotherly Love" left a most painful impression upon his mind. He had been invited to address an anniversary meeting of the Ladies' City Mission

work, but, not being sure of his strength, he had virtually declined. Before the time for the meeting, however, he went with Mr. Stuart to visit the districts of the poor; and what he saw decided him at any personal cost to make the desired address. In his diary he describes the scenes of misery and sin which he witnessed, in the strongest terms; he says: "Anything worse I have never seen, even in London. \* \* \* Such vileness, such debasement, such drunkenness, such beastliness, such unblushing shamelessness, such glorying in their criminality, such God-defying blasphemousness, in short, such utter absolute hellishness I never saw surpassed in any land, and I hope I never shall. Indeed, out of perdition, it is not conceivable how worse could be."

In his subsequent address Doctor Duff strove to rouse the people to a realizing sense of the evil that lay festering at the very core of their city. He felt that he had therein so far succeeded that he congratulates himself on the result: "An interest has been awakened in the work here that is altogether new, and will, it is believed, never die out until the masses of the outcast be reclaimed." It is nearly forty years since Alexander Duff wrote those words. Whether in fulfilment of his prophecy, or as the result of a steadily growing and already wide-spread benevolence and philanthropy, it is not probable that one would find quite such scenes of "hellishness" in the Philadelphia of to-day. And yet, how little has been accomplished! how slow is the onward march of that kingdom which will bring to all men—rich or poor, bond or free, in heathen as in Christian lands—the true "liberty, equality, and fraternity," in Jesus Christ!

From Philadelphia Doctor Duff went on to New York and Washington; from there westward as far as St. Louis; then

by way of Detroit to Chicago, and on to Canada and Montreal; then back by way of Boston to New York. Everywhere it was but a repetition of his experiences in Philadelphia—addresses and receptions, sermons and callers. His impressions of America are fully recorded in his letters to his wife, and, on the whole, they were favorable. America's impressions of him are best evidenced by the immense crowds which everywhere gathered to hear him, and the lasting enthusiasm which he called forth. The overflowing cordiality and hospitality which he received pleased even while it overwhelmed him; the excitement and admiration which he aroused touched while it fatigued him. He says: "Never before was any minister or missionary of any denomination so received and so greeted in this part of the world, nor in any other that I ever heard of. The kindness of these people is absolutely oppressive; their importunity to address here and there and everywhere so absolutely autocratic, that I am driven in spite of myself to do more than I know I can stand. \* \* \* Here the applicants are legion, and their dinning impetuous as the Atlantic gales. \* \* \* Indeed, if I could multiply myself into a hundred bodies, each with the strength of a Hercules, and the mental and moral energy of a Paul, I could not undertake the calls and demands made upon me since my arrival. \* \* \* Now all this is out of respect and kindness to me. Of course the feeling on the part of these strangers I cannot but appreciate. It is all very delightful if one has the needful strength, but, at this rate, it will soon kill me outright."

He traveled rapidly, and for long distances, often with much inconvenience and physical discomfort. His experience of our railway system, as then conducted, was most unfortunate. His train was twice derailed in the same spot

occasioning many hours of waiting in the cold and wet and without food, and his patience was frequently tried by long delays for trivial causes. The changeableness and severity of our climate also caused him much real suffering; but with characteristic determination he persevered in spite of everything in doing what he had planned. Referring to a meeting in Toronto where he had an audience of 3,000 people, he says: "Obliged to speak in a stifling, exhausted atmosphere for nearly three hours to an audience whose attention never for a moment flagged. Little knew they, however, at what cost of life-blood to the speaker." Even in places where he was only to remain a few hours he found crowds of people waiting to be addressed, and he more than once continued to speak until the last peremptory summons of boat or train compelled him to leave. At Montreal he fairly broke down and was confined to his bed for three days, yet on the fourth, notwithstanding excessive weakness, he again addressed 3,000 people "with more than ordinary unction, power and faithfulness."

A Philadelphia paper of that period thus reports his first speech there: "Doctor Duff is obviously laboring under ill-health, and his voice, at no time very strong, occasionally subsides almost into a whisper, In addition to this drawback he has none of the mere external graces of oratory. His eloquence is unstudied; his gesticulation uncouth, and, but for the intense feeling, the self-absorption out of which it manifestly springs, might even be considered grotesque. Yet he is fascinatingly eloquent. Though his words flowed out in an unbroken, unpausing torrent, every eye was riveted upon him, every ear was strained to catch the slightest sound. Indeed, while all that he said was impressive, both in matter and manner, many passages were really grand." But no mortal frame could long withstand such a

continued drain upon its vital forces and the day of reckoning was sure to come.

He had intended going on to Quebec, but, to his great disappointment, found the boats were not yet running. A projected tour to Halifax and Nova Scotia had also to be given up, as his presence was required in New York at a great Missionary Convention to be held on May 4th and 5th in the Broadway Tabernacle. During the ten days which he then spent in New York he made many addresses on different subjects; conducted the Foreign Missionary deliberations, and helped to put the missionary societies of the city churches on a firm footing. A minister who heard him at one of those meetings gives his recollections of him as follows:

“I heard Doctor Duff only once, but that once has been fixed in my memory ever since. It was in the old Broadway Tabernacle where in that day all the May Anniversaries were held, and where, owing to this concentration, fine audiences gathered. The best platform speakers obtainable from far and near were to be heard there, and on these occasions they gave their best. There such orators as the elder Doctor Tyng and Doctor Bethune (among others) put forth all their powers and were, indeed, eloquent. But upon the occasion to which I allude, and from among the crowd of ministers on the platform, rose Doctor Duff, the last speaker—well placed, for who could follow him? A face decidedly Scotch, strong but plain, a plain man altogether, without a grace in outline or motion. One thing, however, he had, the *perfervidum ingenium Scotorum* to begin with, an imagination easily fired, and a subject which filled every recess of mind and heart; in other words, under this plain, rugged, even ungainly surface, material for a volcano—as we soon found. Of gesture as an accompani

ment to both thought and words there was almost none; his muscles, apparently, being all drawn taut and rigid by the intense inward strain, and leaving him only capable of a jerk and a lift of one shoulder, a twitch of the forearm, or a swing of the whole arm round to his coat-tail. He simply spoke—without extra noise, without any of that variety, power, and modulation, which, in addition to manner, gave Whitefield's words such effect. But what he thought and said came forth as lava—a bombardment composed of vivid imaginations, of argument, of sarcasm, of appeals, of conviction and feeling, out of a fountain of fire. The effect was immense. His voice, although not loud, had a penetrating, metallic tone, and as he would give utterance to some long sentence of especial eloquence, it might be compared to a corkscrew making its way through the yielding cork. At every turn and twist of the thought, under the pressure of his wonderful imagination, it would go deeper into the very heart of the silent and expectant audience, till at last the cork was out and their pent up feelings effervesced in loud and long applause. Except Doctor Chalmers, his own countryman, it would be difficult to find an orator with whom to compare him."

A New York reporter wrote of another of those addresses: "Under the burning satire and melting pathos of that tremendous appeal for dying heathendom, tears of indignation welled out from many an eye. We all sat in shame and confusion. I leaned over toward the reporters' table. Many of them had laid down their pens. They might as well have attempted to report a thunderstorm. As the orator drew near his close he seemed like one inspired. His face shone as if it were the face of an angel. He had become the very embodiment of missions to us, and was lost in his transcendent theme. The concluding sentence was a swelling



outburst of prophecy of the coming triumphs of the Cross."

The above extracts are sufficient to show how Doctor Duff impressed his American hearers. The University of New York testified its appreciation by conferring upon him an LL.D. Although he had not asked for money, or made any special appeals for his own work, Canada gave him a contribution for it, and Philadelphia and New York raised the sum of £3,000. The day he was to leave New York to return to England he remained in the pulpit until the very hour of starting, and it was with difficulty he could make his way to the steamer through the crowds which were gathered to see him depart. One who was present wrote in regard to it: "The scene defied description. The wharf and the noble 'Pacific' were crowded with clergymen and Christians, assembled to bid him farewell. Many could only take him by the hand, weep, and pass on. Never did any man leave our shores so encircled with Christian sympathy and affection." What a contrast to the misgivings with which his coming was anticipated! What a power of attraction he must have possessed to so win hearts in but three short months! And the impression then made is still fresh and green in the memory of many who were privileged to hear the streams of eloquence that nearly forty years ago flowed from those lips which now are joining with many whom he helped to save, in the praises of that Master to whose service his life and powers were so entirely consecrated.

It has been said "if the United States are doing more for India, as well as for Africa and China and dying Turkey, proportionately, than even the old Mother Country, so far as the zeal is to be traced to any one, it is due to two men, Adoniram Judson and Alexander Duff."

## CHAPTER XV.

HIS SECOND RETURN TO INDIA. THE MUTINY. LAST YEARS  
IN INDIA.

DOCTOR DUFF reached Scotland in May, 1854, just in time for the meeting of the General Assembly. He intended an immediate return to India, but before he could complete his arrangements his over-taxed strength finally succumbed, and an absolute and prolonged rest became imperative. Both mental and physical prostration were the result of those five years of almost perpetual travel, and for more than a year he was compelled to wander from place to place in search of health. He went in June to Great Malvern, and remained there under treatment until the blasts of early winter drove him still further south. He then travelled slowly through Southern Europe to Rome, where he was again prostrated by a return of his illness. Still in search of a more soothing climate he went on to Syria, pausing by the way to visit the Vaudois, a region of country which had always had for him a peculiar interest. Even in his weakened condition he could not refrain from doing work for his Master when occasion offered. At La Tour he found a distressing state of things. The very existence of the historic church of the Vaudois was threatened by dissensions among its ministers on constitutional points. Although it cost him a relapse he could not forego the peace-maker's blessing, and he fully earned it by his judicious mediation between the contending parties.

In Syria he went as far as Damascus, thence by way of Jaffa to Constantinople, and from there to Paris, where the marked improvement in his health tempted him to start at once for India. He was, however, detained there for a time

by a "great evangelical gathering," after which he returned to Malvern to receive the verdict of the doctors upon his condition. The month of September he spent in Edinburgh with his own family, but during it delivered a final address before the Presbytery of Edinburgh in the Free High Kirk. October the thirteenth he and his wife started the third time for India, with the sanction of his physicians, but on condition that he would still wait six months before re-engaging in active work. After a prosperous and uneventful voyage they landed at Bombay and made their way across Northern India, through Poona, Nagpore and Benares, to Calcutta, where they arrived early in February, 1856.

The following Sunday Doctor Duff preached to a large congregation of natives and British in the Free Church. Sir Henry Durand, who was present at the service, and who had last heard him in 1830, when they were fellow-passengers on the "Lady Holland," notes the marked development of his powers during that quarter of a century, and also the great change in the condition of India indicated by the large number of native Christians who were in attendance at church. He says: "We have not quite stood still in India for a quarter of a century. Doctor Duff and his coadjutors in labor have, under God's providence, laid the corner-stone of an edifice which must swell into gigantic proportions before another quarter of a century." The next day he accompanied Doctor Duff when the latter paid his first visit to the fine school and college buildings which had been erected during his absence, and which were largely due to the American donations. It was indeed a joyful hour for the returned missionary when he stood within that building (the second which had resulted from his labors), and received the loving greetings of his old pupils and their teachers. He addressed them with more than usual solemnity

and feeling, so that even those who could not understand his words were impressed by the earnestness of his tones.

In speaking of the occasion, Sir Henry says: "I don't think the new building, large and costly though it seem now, any thing more than a mere nursery. There must be many such before long in different quarters of India, but wherever they are and whatever their numbers, Doctor Duff and his first five Hindoo pupils will be remembered as God's chosen instruments." Those anticipations already find abundant fulfilment in the many thousands of Hindoo boys and girls who are to-day being educated in the Christian schools which are to be found throughout the length and breadth of the land. Even before another twenty-five years had rolled away the official reports showed one hundred native Christian pastors and thirteen hundred catechists in active service; one hundred and forty thousand native Christians, and more than thirty-three thousand boys, with eight thousand girls, in the mission schools. As to the last part of the prophecy, what name stands higher to-day on the roll of those who have given their lives and labors to India, than that of Alexander Duff, or who has yet done more to let in upon that darkened land that light and knowledge which has its source and fountain head in the very heart of the Universal Father?

But before Christianity could gain that firmer hold, the church and the empire must first cope with and conquer the combined forces of Heathendom. Already, at the time when Sir Henry was uttering his hopeful predictions, the "coming event" of the mutiny was casting its black shadow over the land. The same month that Doctor Duff returned, Lord Canning came to India as its Governor-General, and Lord Dalhousie left for England. The latter had done much during his term of office to establish the

India Empire, and it was largely due to him that it was able to survive the dark days which were to follow his withdrawal. Of Canning Doctor Duff speaks in terms of respect. He wrote in his diary: "This I can truly say, that I believe no Governor-General ever came to India with a more sincerely honest desire to do what he could toward the material improvement of the country, and the intellectual and social advancement of the people." Doctor Smith says: "If the mutiny had come at the close instead of at the beginning of Lord Canning's too brief term of office, how differently would he have met it."

The events precedent to and those which occurred during the mutiny are familiar history. Hardly yet has the tale of the barbarities then perpetrated, of the daily massacres and martyrdoms, ceased to thrill and shock the world. But the farther we recede, the more clearly can we see the dimensions of that disaster. That the number of British troops in the peninsula had been unwisely reduced, especially in view of the territorial increase of the British possessions, there can now be no doubt. Before the mutiny the men who predicted trouble unless certain reforms were made in the army and Government, were termed "croakers;" nevertheless many wise men and able statesmen had long viewed with apprehension the mistakes and supineness of the later administrations, and had felt that British supremacy rested on an insecure basis. The missionaries had more than once warned the Government of existing uneasiness among the natives; and as before a volcanic eruption keen observers had been made apprehensive by grumblings and mutterings, which ought not to have been disregarded in the internal organism of India. Disaffection easily found a rallying point in the petty princes who were kept on their thrones by British policy, whilst the Mohammedans, still

sore from their loss of sovereignty, well understood the secret methods of inflaming a rebelliously disposed people to the point of active insurrection.

It is now also well understood that the story of the greased cartridges, which was made so much of at the time as a wanton outrage upon the caste prejudices of the Sepoys, only hastened, and did not cause, the rebellion. The time for the general rising had already been fixed for the last Sabbath in May, and the panic which precipitated the event, it is probable, really saved British power from complete overthrow. It is, however, only with the mutiny as it concerned Doctor Duff that we now have to do. We will take as far as possible his own account of what he experienced and witnessed. This he gave in detail in a very valuable series of letters on "The Indian Rebellion, its Causes and Results;" but his private letters and diary will supply what is most important to this narrative.

Doctor Duff's house stood in one of the most exposed parts of Calcutta, at a point where they were in danger from every ebb and flow of the tide of insurrection. But, although soon after the outbreak he was obliged to petition for muskets with which to protect himself and his dear ones, he refused to move and continued his work all through without interruption.

May 16th, 1857, he wrote in his diary: "We are at this moment in a crisis of jeopardy, such as has not occurred since the awful catastrophe of the Black Hole of Calcutta. It is now certain that we narrowly escaped a general massacre in Calcutta itself. There was a deep-laid plot or conspiracy—for which some have undergone the penalty of death—to seize on Fort William, and massacre all the Europeans. \* \* \* From all the chief stations in the Northwest, intelligence of a mutinous spirit manifesting itself in divers ways has

been dropping in upon us for several weeks past. But at this moment all interest is absorbed by the two most prominent cases at Meerut and Delhi. Such a blow to the prestige of British power and supremacy has not yet been struck in the whole history of British India. \* \* Nearly half the native army is in a state of secret or open mutiny, and the other half known to be disaffected. But this is not all; the populace generally is known to be disaffected. Nothing, nothing but some signal and gracious interposition of the God of Providence seems competent now to save our empire in India. And if there be a general rising—as any day may be—the probability is, that not a European life will anywhere escape the universal and indiscriminate massacre.” Looking back from our present standpoint upon the scenes of anarchy and bloodshed which so soon followed, we can clearly trace “the interpositions of the God of Providence,” who in His mercy saved so many of the Europeans in India from that terrible fate.

A month later, June 16th, he again writes: “Calcutta, being guarded by native police only, in whom not a particle of confidence can any longer be reposed, seemed to be exposed on all sides to imminent perils, as most of the European soldiers had been sent to the Northwest. In this extremity, and in the midst of indescribable pain and alarm, the Government began to enroll the European and East Indian residents as volunteers, to patrol the streets at night, etc. Happily the 78th Highlanders arrived during the week, and their presence helped to act so far as a sedative. Still, while the city was filled with armed citizens, and surrounded on all sides with armed soldiers, all known to be disaffected to the core, and waiting only for the signal to burst upon the European population in a tempest of massacre and blood, the feeling of uneasiness and insecurity was intense. On

Sunday (14th) the feeling of anxiety rose to a perfect paroxysm. On Saturday night the Brigadier at Barrackpore sent an express to Government House, to notify that there was to be a general rising of the Sepoys on Sabbath. \* \* \* Accordingly, throughout the whole Sabbath-day the wildest and most fearful rumors were circulating in rapid succession. \* \* \* I went on with all my ordinary Sabbath duties, altogether in the ordinary way. Almost all the ministers in Calcutta had expostulatory letters sent them, dissuading them from preaching in the forenoon. And though, to their credit, no one, so far as I have heard, yielded to the pressure, the churches in the forenoon were half empty, and in the evening nearly empty altogether. On Sunday at 5 P. M., the authorities, backed by the presence of British troops, proceeded to disarm the Sepoys at Barrackpore, Dum Dum and elsewhere. Through God's great mercy the attempt proved successful. This, however, was only known to a few \* \* \* so that the panic throughout Sunday night rose to an inconceivable height. \* \* \* Mrs. Duff and myself (with the exception of another couple) were the only British residents in Cornwallis Square on that night. Faith in Jehovah as our refuge and strength led us to cling to our post, and we laid us down to sleep as usual; and on Monday morning my remark was, 'Well, I have not enjoyed such a soft, sweet, refreshing rest for some weeks past.'

In addition to any anxiety he may have felt as to his own or his wife's safety, he was in constant fear and suspense in regard to his son, who was in Meerut at the very centre of the disturbance, and where several Europeans had already been massacred. It has more than once been suggested that the missionaries in India, with their reforms and innovations, and their open attacks on all forms of idolatry, had



been largely responsible for the irritation among the natives which culminated in the mutiny. On this point Doctor Duff gives clear and precise testimony: "To prevent all misconception with reference to missionaries, it ought to be emphatically noted, that nowhere has any special enmity or hostility been manifested toward them by the mutineers. Far from it. Such of them as fell in the way of the rebels were simply dealt with precisely in the same way as all other Europeans were dealt with. They belonged to the governing class, and as such must be destroyed. \* \* In short, I feel more than ever persuaded of the reality of the conviction which I entertained from the very first, that this monster rebellion has been mainly of a political, and but very subordinately of a religious, character. By the natives generally no special animosity has been exhibited toward the missionaries or their doings; \* \* if any Europeans are trusted, the missionaries are at present." That there were those who met with persecution for conscience' sake Doctor Duff would not wish to deny. That there were those who deliberately chose dishonor and death rather than deny their Christian faith, will ever be the glory of the native church in India. The unshaken loyalty and unflinching courage of such native Christians as were employed in active service, convinced even the Government of the fatal mistake it had made in expelling all the baptized natives from the army, and in refusing the offer of the missionaries to raise troops from among their converts.

Perhaps the most exciting day of all the Rebellion in Calcutta was the 24th of June, the hundredth anniversary of the battle of Plassey, and the day upon which native predictions had fixed as the last of British supremacy. It was also the date of the annual festival of Jugganath, and hence gave great opportunity for concerted uprising of the natives

On the evening of that day Doctor Duff wrote: "The day has passed by, and through God's overruling providence Calcutta is still the metropolis of British India. \* \* \* Doubtless the knowledge of the vast preparations that were made to put down any insurrection, tended, under God, to prevent any, by paralyzing the hosts of conspirators under a conviction of the utter hopelessness of success."

On June 4th India and England were called to mourn the loss of that heroic soldier and able ruler, Sir Henry Lawrence. Three months later the nation's joy over the relief of Lucknow was again turned to sadness by the news of the death of the no less noble and heroic Havelock. Of Lawrence Doctor Duff wrote: "What shall I say? It is impossible for me to express the grief of heart which I feel in recording the death of Sir Henry Lawrence. \* \* \* I mourn over him as a personal friend—one whose friendship resembled more what we sometimes meet with in romance rather than in actual every-day life. I mourn over him as one of the truest, sincerest, and most liberal supporters of our Calcutta Mission. I mourn over him as the heaviest loss which British India could possibly sustain in the very midst of the most terrible crisis of her history."

All through June and July the "heavy tidings from the Northwest" continued to come in. Each day brought some fresh account of tortures and massacres, of barbarity and treachery, but even the darkest pages of that history are illumined by the heroism and endurance of England's sons and daughters. "At last the discovery of plot after plot for a general rise of the natives and massacre of the Europeans roused the authorities to action," and decisive measures were adopted to protect the British in Calcutta. In the meantime, Campbell and Havelock were marching toward Lucknow and Delhi, and on that memorable first of October the

capture of the latter place really broke the backbone of the mutiny. Lucknow and Cawnpore soon followed and India was saved to England—but at what a price! The official despatches reported “scores of officers and hundreds of men killed or wounded,” and among them were some of England’s noblest and best. Yet, if it should prove the means by which that land, so rich in nature’s gifts, is at last brought out of her spiritual darkness into His “marvelous light,” would even those precious lives be too great a ransom? Surely, viewing it, as they now do, in the light of Eternity, they would not deem it such.

Although the effects of the Rebellion continued to be felt for several years, the actual outbreak was sufficiently under control by the middle of October for the Presbytery of the Free Church in Calcutta to appoint Sunday, the 25th, as the day for a special thanksgiving service to be conducted by Doctor Duff. His sermon on the occasion was one of the grandest oratorical efforts of his life, but it was so nearly *extempore* that he could never reproduce it for publication, even in part.

The seven years which followed the mutiny were the last of his life in India, and can be summed up in a few words. To the very last day he continued active in all good works; “for rich and poor, educated and ignorant, Christian and non-Christian, he did not cease to sacrifice himself, and always in the character of the Christian missionary who, because he would sanctify all truth, feared none.” He accomplished much in many directions, and was greatly privileged to see the marked success of his most cherished enterprises. More than that, he set in motion another which will prove a blessing and a benefit to yet unborn generations of Hindoos.

At the very commencement of his life in India Doctor Duff had deliberately decided to confine his attention chiefly

to the boys and men. He did not consider that the time had yet come for effective work in behalf of the women of the land. He hoped to so educate and enlighten the fathers and husbands and brothers of India that they would themselves be ready to aid in the elevation and emancipation from ignorance and superstition of the women of their race. Nor did results prove him wrong. Up to 1854 the attempts to reach and influence the female part of the native population had met with but small success. The idea of zenana teaching, afterward developed into such a useful system, had been suggested in 1840 by Doctor T. Smith, a colleague of Doctor Duff; but it was not fairly carried into effect until 1850, when Rev. John Fordyce (one of those whom Doctor Duff had sent to India) helped Doctor Smith to establish the "Zenana Mission." Previous to that date a day-school had been opened for high caste girls; but all Christian teaching had been carefully excluded, and the school neither grew nor prospered. In 1857 Doctor Duff had reason to think that the families of some of his own students would be willing to send their girls to a school conducted on the same principles as the college. One Brahman even proved ready to supply rooms for the purpose, and it was soon opened under the supervision of the same lady who had so successfully put in operation the plans for the zenana teaching. The new enterprise received valuable aid from many sources, and was a success from the very beginning. At the end of the first year an examination was held in the house of one of the millionaires of Calcutta, at which were present a number of native and European gentlemen and several English ladies. There were at the time sixty-two girls on the roll, all of whom passed a creditable examination. One Hindoo gentleman contributed money for a scholarship, others gave prizes, and yet others con-

tributed articles for use in the school, which continued in successful operation long after its founder left India.

For the day soon came when, in spite of his determination to live and die there, Doctor Duff must say farewell to the land where so large a portion of his life had been passed. In 1863 he was again urgently recalled to Scotland to take charge of the mission work there, in the place left vacant by the death of Doctor Tweedie. Those years immediately preceding 1863 had been sad ones for the tender-hearted missionary. He had been deeply grieved by the deaths, so quickly succeeding one another, of Lacroix, the Swiss missionary, and his beloved friend; of Doctor Ewart, so long his faithful colleague; and of his dear spiritual son, Rev. Gopeenath Nundi, who had barely escaped martyrdom at the time of the mutiny. These losses were shortly followed by the withdrawal from the mission of Doctor Mackay, whose broken health compelled him to return to Edinburgh, where he soon after died. Doctor Duff's own health was much impaired, and each year new and perplexing questions in regard to the work were arising to harass and disturb him. Younger men who had come in did not view matters as he did, and friction and controversy added to the strain upon him. In consideration of all these things, and especially of his physical condition, when his church again summoned him home he felt the time had come to obey the call.

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## CHAPTER XVI.

HIS RETURN TO SCOTLAND. HIS LAST YEARS. HIS DEATH.

IN December, 1863, therefore, Alexander Duff left India after nearly thirty years there of incessant labor, to return no more. When his intention was made known, it

was heard with regret by men of all classes and creeds. But opposition was useless—the decision was evidently a necessity. The people of Bengal could now only express their appreciation of him by uniting to honor the man who had done so much for the best good of their land. This they did in an unprecedented manner. Meetings were held; addresses and gifts poured in upon him; university scholarships were endowed with his name; his own students placed his marble bust in the hall of his college, while other institutions secured oil portraits of him. His replies to these many marks of affection were often pathetic in their tenderness and humility. The most substantial proofs of esteem, however, he received from some of the Scottish merchants of India, Singapore and China, who united in presenting him with a house in Edinburgh, and with a sum of £11,000. The principal of this sum he reserved for the use of invalided missionaries after his own death, and the interest for his own support during the remainder of his life, as he refused to take other recompense for his services in Scotland.

Sir Henry Maine, as Vice-Chancellor of the University, gave his personal impressions of his character in these words: "I should be ashamed to speak of him in any other character than the only one which he cared to fill—the character of a missionary. Regarding him, then, as a missionary, the qualities in him which most impressed me were, first of all, his absolute self-sacrifice and self-denial. \* \* Next I was struck—and here we have the point of contact between his religious and educational life—by his perfect faith in the harmony of truth. \* \* \* Doctor Duff, believing his own creed to be true, believed also that it had the great characteristic of truth—that characteristic which nothing else except truth possesses—that it can be reconciled with everything else which is also true. If you only

realize how rare this combination of qualities is—how seldom the energy which springs from conviction is found united with perfect fearlessness in encouraging the spread of knowledge, you will understand what we have lost through his departure.”

Bishop Cotton, of Calcutta, in his metropolitan charge, also expresses his opinion in the following terms : “ It was the special glory of Alexander Duff that, arriving here in the midst of a great intellectual movement of a completely atheistical character, he at once resolved to make that character Christian. When the new generation of Bengalees, and too many, alas! of their European friends and teachers, were talking of Christianity as an obsolete superstition, Alexander Duff suddenly burst upon the scene, with his unhesitating faith, his indomitable energy, his varied erudition, and his never-failing stream of fervid eloquence, to teach them that the gospel was not dead or sleeping, not the ally of ignorance and error, not ashamed or unable to vindicate its claims to universal reverence ; but that then, as always, the Gospel of Christ was marching forward in the van of civilization, and that the Church of Christ was still ‘the light of the world.’ \* \* \* It is quite certain that the work which he did in India can never be undone, unless we, whom he leaves behind, are faithless to his example.”

Thus Doctor Duff left India loved and regretted by all those who had witnessed his earnest, consistent life, or felt the power of his magnetic personality. Before returning to Scotland he determined to take a voyage to the Cape, with the hope of restoring his shattered health, and also in order to see for himself the condition of the Free Church Missions in Africa. During the voyage itself, which greatly benefitted him physically, he found opportunity to speak many words for his Master, and to do many acts of kindness

and so did he win the hearts of all on board that there was general mourning when he left the ship. While on that journey he wrote in his diary : " If health be restored, my future is wrapped in clouds and thick darkness. I simply yield to what I cannot but believe to be the leadings of Providence, which seem to peal in my ears 'Go forward!' and from the experience of the past my assured hope is that if I do go forward, in humble dependence on my God, 'light will spring up in my darkness.' "

Before he finally turned his face homeward he went through the greater part of known Africa, organizing, stimulating, and enlightening wherever he found missions already established, and selecting places for new enterprises. It was just at the time of the famous trial of Bishop Colenso, in the details of which he was deeply interested ; at the time, also, when Livingstone was pursuing his lonely and perilous explorations in the centre of the country. Six months after leaving India Doctor Duff fairly started for his own country, which he reached in August, 1864. Although still physically weak he was able on his arrival to address the General Assembly " commission," and after some rest to speak at other meetings held in his honor. Very soon after his return he received news from Calcutta of a furious cyclone which had swept over the city and injured or destroyed several of the mission buildings. The same letter, however, contained the pleasant intelligence of an official visit paid to his beloved institution by the Governor-General. It was the first time such notice had been taken of a missionary college, and was particularly satisfactory, as it placed it on the same footing with the Government universities.

But all joy was speedily overclouded for Doctor Duff. Only six months after his return from his long exile he was called to meet the most crushing sorrow which could come to



him, and one which left desolate his remaining years. Little has been said thus far of Mrs. Duff. Her life was so quiet and unobtrusive, so entirely merged in that of her husband, that few really knew her apart from him. To him she was ever a source of "solace and inspiration." She had preceded him to Scotland when he sailed for the Cape, and hardly had the joy of reunion lost its first freshness, when she was called again to precede him to their Eternal home. The Rev. Lal Behari Day, one of Doctor Duff's early converts, and at the time of Mrs. Duff's death pastor of the native church of Calcutta, thus characterized one who was best known by the poor and suffering among the native Christians of Bengal: "A more high minded and pure souled woman, of loftier character or greater kindliness, I have not seen. Her distinguished husband was engaged in a mighty work, and she rightly judged that, instead of striking out a path for herself of missionary usefulness, she would be doing her duty best by upholding and strengthening him in his great undertaking. \* \* And it is a happy circumstance for our Mission and for India at large that Mrs. Duff thus judged. The great success of the memorable father of our Mission is owing, under God, doubtless to his distinguished talents and fervent zeal; but it is not too much to say that that success would have been considerably less than it has been had his hand not been strengthened and his heart sustained by the diligent and affectionate ministrations of his partner in life." In the first outburst of his great grief, Doctor Duff himself wrote to his son in India: "What my own feelings are I dare not venture to attempt to describe; nor would I if I could. They are known to the Searcher of hearts and can only find relief in prayer. The union, cemented by upwards of thirty-eight years of a strangely eventful life in many climes, and amid many perils and

trials and joys, so suddenly, so abruptly, brought to a final close in this world—oh! it is agony to look at it in *itself*. But when I turn to the Saviour and the saintly one now in glory, I do see the dark cloud so lusted with the rainbow of hope and promise, that I cannot but mingle joy with my sorrow, and we can all unite in praising the Lord for His goodness, His marvellous loving kindnesses towards us in our hour of sore trial.”

He had all the consolation that affection and sympathy could give him, but to the hour of his death he never ceased to feel his loss an ever present sorrow. He found some solace in his unremitting labors; in a deeper study of the Bible, and of theological, scientific, and literary works, especially among the latter those of his favorite authors, Carlyle, De Quincey, Milton and Cowper. The lonely years which remained to him were spent in part in the homes of dear and sympathetic friends, and that of his married daughter; in part also in an old inn at Patterdale, where he interested himself in the simple lives of the villagers, and took great delight in the natural beauties and glories of that picturesque region about Ulleswater and Helvellyn. He had little time, however, for quiet enjoyment, or indeed for mourning; public duties and responsibilities claimed him to the very end of that eventful life.

Although the field of his own labors could not fail always to lie nearest his heart and to engage his deepest interest, as Convener of its Foreign Missions Committee he was at the heart of all the mission work of his church. During the fourteen years he occupied that position he greatly enlarged her activities in all directions, especially in Africa; firmly established the missions already in operation, and organized new ones in several untried fields. In addition to these duties he was often obliged to raise funds for

special objects, and to stimulate and administer the regular yearly contributions. But his direct mission work was but a small part of his labors. In returning to Scotland he had hoped to accomplish three objects which he had long had in mind. He wished to organize a missionary institution for the practical training of young missionaries, a missionary Quarterly Review to furnish reliable missionary intelligence, and a professorship of evangelistic theology. The last of these projects was the only one he was personally able to carry out. It had more than once been proposed by him to Doctor Chalmers and others, and on his own final return he felt sure the time had come for its accomplishment. When he again, therefore, proposed it in a definite shape, the suggestion was cordially responded to by leading men of several different churches. In fact they soon raised £10,000 for the endowment of the new chair, and Doctor Duff was unanimously elected to fill it; nor, although it involved lecturing in three colleges, and many other professorial duties, did he feel free to decline it. The salary attending the office he refused to use, but retained it toward the future establishment of his yet hoped-for Missionary Institute.

In 1873 he was a second time chosen Moderator of the General Assembly, he being the only man in the church so entirely outside of party strife that he could successfully act as peacemaker between the "Unionists" and "Separatists" on the question of the incorporation of the Free Church with the United Presbyterian. Doctor Duff's wise mediation effected a compromise between the opposing parties, and averted another schism within the bosom of the Free Church. Nevertheless he did not himself escape without the misapprehension and condemnation which is so often the portion of the peacemaker; but, conscious of the purity of his own motives, no "strife of tongues" could long

disturb his peace. So the long and active life of Scotland's greatest missionary drew toward its close; peacefully, except for the outside clashing of rival interests and the din of controversy, and that inward sorrow which ever cast its shadow over the brightness of those years—years rich in the love and reverence of all who truly understood the singleness of his purposes and the entire consecration of his powers to them, years full to the end of labors and cares for his Master's cause. These labors, however, were occasionally varied by more or less extended journeyings, which, while connected with his work, gave him both pleasure and needed recreation. Doctor Smith thus sums up the achievements of that life, of which those of the last fourteen years would, even taken alone, form a noble record: "Apart from the missions he had given to the Established Church of Scotland and the missionaries, European, American and Asiatic, he had influenced or trained for other churches; the one boy-missionary ordained by Chalmers, and sent forth by Inglis in 1829, is represented by a staff of 115 Scottish and forty-four Hindoo, Parsee, and Kaffir missionaries in the half century, besides five medical missionaries—one a lady—eleven lay professors and evangelists, and several students of divinity. The two primary English schools of 1830 at Calcutta and Bombay have become (in 1880) 210 colleges and schools in which, every year, more than 15,000 youths of both sexes receive daily instruction in the word of God. English has become the common language of hundreds of thousands of the educated natives of India and Africa. But a pure and Christian literature has been created in their many vernaculars, and even classical tongues based on and applying the translated Bible. The Free Church converts alone have numbered 6,458 adults. These with their families have not only created Christian communities, but they form

twenty-eight congregations, which, after many members have passed away, number 3,500 communicants, 4,100 baptized adherents, 800 catechumens, all under ministers of their own race. No mission can show so many converts, or nearly so many native missionaries, as the India Mission of Doctor Duff, who was ever ready to abase himself while magnifying his office and defending his method."

In 1876, just a month after passing his seventieth birthday, Doctor Duff had a heavy fall in his own study which resulted in several months of illness, and was eventually the cause of his death. At the time he did not fully appreciate the seriousness of the accident, and continued his work without cessation—was indeed planning a third extended campaign among the Scotch churches; when, in 1877, he found he would be obliged to have an operation performed on a tumor which had developed behind his ear. The weakness consequent on the operation compelled him to withdraw for a time, as he thought, from his many responsibilities. He went to Sidmouth, Devonshire, for the winter, but there his illness increased so rapidly that in January his son was summoned from Calcutta to join him. Through the following month the veteran missionary was gradually loosening his hold on earth. He thus expressed his condition of mind: "I am very low and cannot say much, but I am living daily, habitually in Him." When told of his approaching death he simply said, with perfect calmness, "Thy will, my God, my God be done." To the end he retained his loving interest in his friends and in public affairs, especially in what concerned that land which had been the scene of his greatest sacrifices and most zealous labors.

On February 12th, 1878, without great pain, and in perfect peace, passed through the portal of death into the full

realization of eternal life this great, noble, and useful man, than whom since Paul, none perhaps had more fully exemplified the Apostle's description of his own life: "In journeyings often, in perils of waters, in perils of robbers, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea; in weariness and painfulness, in watchings often. Besides those things which are without, that which cometh upon me daily, the care of all the churches."

One thing only disturbed his last hours: he grieved to leave unaccomplished his long cherished desire for the organization of a Missionary Institute, but he could only leave it as a trust to his friends. With his personal property he founded a lectureship on Foreign Missions. Over his grave met men of all classes and creeds; representatives of all professions, occupations and churches were there, and every difference was forgotten while they united in heartfelt mourning for him whom all acknowledged as not only one of the greatest of Christian missionaries, but also one of the noblest of Scotland's sons.

For more than a decade he has now been one of that multitude which no man can number, praising God before the throne. And among that ransomed throng what a goodly number will be the fruit of his own sowing! The conflict in which his heart was so deeply engaged of knowledge against ignorance, light against darkness, Christianity against all false religions, is still raging no less hotly. The future of that land to which he devoted his best energies is more than ever a deep problem. How much longer Great Britain can maintain her hold over those seething millions; what will be their fate if left to themselves—whether a total relapse into the ignorance and semi-barbarism which so long held them enthralled, or an awakening to a new national life founded on Christian principles; these are

questions whose answers still lie behind the veil which hangs between us and the future.

It is claimed that nothing stands between India and a return to all the barbarities of her past but the 80,000 British officers and soldiers who really constitute the Indian Empire. But where then would be the 660,000 natives who bow the knee in heart-felt loyalty to England's God, if not to England's earthly sovereign? Where would be the millions of men and women who have received a Christian education and come under the influence of Christian ideas? As Christians ourselves we cannot doubt—we dare not doubt—that the cause to which Alexander Duff dedicated his life will go on increasing in dominion and power until it fills the “uttermost parts of the earth”; until all nations and kindreds, and people, and tongues “shall come to confess Him Lord over all”; nay more, until the Sovereign Jehovah of the chosen people is known to all men as the Universal Father through His Son Jesus Christ.

THE END.

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